

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., April 4, 1940

NEW SERIES
VOLUME XLII. No. 14

OLD SERIES
VOLUME LXII.

Sparks and Splinters

Rev. J. A. Howard of Greenville, S. C., has been elected State Evangelist and began his work April 1.

On the first day of the evangelistic campaign in the Baptist Churches of Houston, Texas, there were over 250 additions to the churches.

Baptists of Japan have combined all their work under one convention. Hitherto they have had an East Japan Convention and a West Japan Convention.

The meeting at Brookhaven, in which Dr. D. I. Purser is helping Pastor S. H. Jones began ten days ago with several conversions the first day. The meeting closed Wednesday night.

The meeting at Calvary Church, Jackson, in special interest of young people, in which Rev. Luther J. Holcomb preached resulted in 47 additions, 22 of them for baptism.

Dr. J. D. Standifer, for thirty years president of Hardin-Simmons University in West Texas passed away in March. He built up a great school and kept it true to the Baptist faith.

German Baptists have for many years carried on mission work in the Cameroons, West Africa. This work is suffering greatly at present because of the war in Europe.

Dr. J. W. Gaines retires from the presidency of Bethel Female College, Hopkinsville, Ky., after twenty years of service there, beside having been previously president and dean of other colleges.

The American Business Men's Research of Chicago says that in the past nine months there has been a 256 per cent increase in automobile deaths in most of the large cities in the United States with a corresponding increase in the consumption of alcoholic liquors. Any man who believes that the licensing of liquor reduces drinking or its evils, hasn't got sense enough to get out of a shower of rain.

Pastor Chas. L. McKay says that Sunday was one of the greatest days ever for Crystal Springs Church in Walthall County. In the morning the church ordained a home boy, Sedgie Pigott to the ministry, one of the most promising young men, of whom the community is proud. In the evening J. Harold Jones from the Baptist Bible Institute brought a most interesting message on the mission field in South Louisiana.

Dr. W. C. Allen in giving up the editorship of the Baptist Courier of South Carolina, says of his successor, Dr. J. M. Burnett, that "he is a native of Tennessee, and a former president of Carson and Newman College before coming to the pastorate of the First Baptist Church of Belton, S. C. more than 20 years ago." The Baptist Record welcomes Dr. Burnett to a glorious fellowship, as he assumes this work April 1.

Dr. Kitchin, president of Wake Forest College said recently, "The Fundamental purpose of Wake Forest College is to produce capable leadership—leadership whose chief glory shall be the power of moral discrimination and strength of purpose to exercise this power of discrimination in the interests of righteousness, of justice, of unselfishness, and with a love that will help individuals and nations to reach that fullness of life which the Lord of Life came to impart."

In speaking of a meeting in a great church where a fine pastor was assisted by another of the same kind, a reporter gives as the result: "All who heard him were charmed with his preaching." They said of Ezekiel, "He hath a pleasant voice."

A valuable missionary is lost to our work in the death of E. G. Wilcox who has served twenty years in Brazil. He was an alumnus of Howard Payne College and of the Southwestern Seminary, and took his doctor's degree at the Baptist Bible Institute.

A quotation from the Richmond News-Leader gives the present membership of all churches in America, counting only those who are 13 years of age and over, as 48,432,981. The percentage has risen from 19.9 in 1880 and 39.8 in 1920 to 49.9 in 1937. This seems to be going in the right direction.

The commencement exercises of the Southern Baptist Hospital will be held in the First Baptist Church, New Orleans, May 21st. Prof. Chester Swor of Mississippi College will be the speaker.

Work has been begun on a new wing for the Southern Baptist Hospital in New Orleans. The addition will have space for 70 beds, several operating rooms and other features.

Mrs. J. L. Johnson of Jackson attended the recent meeting of the trustees of the W. M. U. Training School in Louisville, Ky. At this meeting was held the ceremony of ground breaking for the new \$300,000 building near the "Beeches," the home of the S. B. T. Seminary. Mrs. Armstrong, president of the Southern W. M. U., threw the first spade full, followed by the president and some members of the Seminary faculty, and every member of the Training School Board of Trustees. The building is under contract to be ready for use by the opening of the 1941 session.

First Church, Laurel. Our Church Loyalty Campaign which began in January is going in a fine way. For the past ten days we have had Dr. J. B. Lawrence, (that prince of preachers) with us, preaching the gospel in simplicity and power. Thus far in our campaign we have added 68 members to our church with 22 of these upon a profession of faith and baptism. The campaign will continue another month, followed by a Young People's Loyalty Campaign led by the princely Fred Scholfield. Mr. and Mrs. Scholfield have been added to our staff of workers and are doing a great work. The Lord is doing great things for us whereof we are glad.—L. G. Gates, Pastor.

A certain religious sect in the United States believes it is wrong to salute the flag of the U. S. A. In many schools this salute is required of the children. In several states the religious convictions of this people have come unto conflict with the school requirements, and children refusing to salute the flag have been excluded from the schools. The matter has gone into the courts, and in most cases the courts have upheld the school authorities expelling the children. Now the Supreme Court of the United States has agreed to review a case coming from Pennsylvania, in which the state court ruled in favor of the children and against the schools. Two things need to be said about this matter. One is that it seems strange to have a law making school attendance compulsory and then refusing admission to children who wish to come. The other thing is that government of all sorts needs to be careful how it penalizes people for religious convictions. Looks like Russia.

A prominent Methodist layman in Mississippi said soon after the union of northern and southern Methodists, that he wished his church would attend to their own business like the Baptists, and not be governed by ecclesiastical superiors.

The Illinois Baptist reports that the Baptist church in Zion City, Ill., home of Dowieism has put the paper in its church budget and every family gets it.

Dr. Frank Moody Purser of Oxford will assist in a revival meeting in Ruhama Church, Birmingham, April 8-18. This is the church adjacent to Howard College.

Rev. Claud Bowen, Mississippian, now pastor at Opelika, Ala., preached during religious emphasis week at Howard College, Birmingham. Great interest was awakened among the students.

Baltimore, where the Southern Baptist Convention meets in June, has only 11,000 white Baptists which is hardly more than are in Jackson, Miss., which has less than one-tenth the population of Baltimore.

The dean of one of the best known colleges for women in the world, says, "In a college which has its own dormitories, I see no excuse for sororities. They result in cliques and class distinctions which have no place in an academic institution preparing its students for life in a democracy."

Pastor A. B. Hill reports a helpful S. S. Study Course at Bassfield led by brother John Farmer of the State Sunday School department. He taught "How To Win To Christ." About 20 participated, most of whom received credit for the course. Every one expressed hearty appreciation.

Dr. Zeno Wall of Shelby, N. C. helped in an inspiring meeting in Bull St. Church, Savannah, Ga. When he returned to his own church the large auditorium was filled on Sunday in spite of snow. Nine were received into the church, six by baptism. Our people in Mississippi follow his work with affectionate interest.

The Southside Baptist Church, Jackson, had two fine services Sunday with Rev. J. H. Winstead conducting the morning service which was the ordination of the deacons, and brother Booth conducting the evening service. We had two additions. We also had the dedication service with brother Smith and the Mission Band in charge. You missed something by not being there.

May I express to you my deep appreciation for your timely discussions of some of the vital matters before us. I have reference primarily to your fearless exposure of the subtle liquor and Catholic propaganda. It is encouraging to the rank and file of our Baptists to have a paper that dares to sound a clear warning. I rejoice that other Baptist papers are joining you. We pray for you as you carry on. Please express to Dr. McCall our appreciation for his emphasis on evangelism from time to time in the columns of the Record.—Ben Ingram, Bessie Tift College.

There has probably never anything happened in the history of Christianity to destroy vital Christianity root and branch as has the practice of infant baptism. It has substituted a man made rite for Christian faith. It has made people believe they were children of God by submitting without knowing what they were doing to an ordinance of man, when the Bible plainly teaches that we are children of God only by personal faith in Jesus Christ. The blindness that came over professed Christians when infant baptism was adopted has prevented any knowledge of personal experience with God.

HYMAN APPELMAN IN REVIVAL AT TULSA

Two hundred and forty-eight persons made decisions for Christ and 237 joined the Immanuel Baptist Church of Tulsa during their two-week revival which ended March 17, according to Pastor L. B. Golden.

The music was directed by Norvell E. Slater of Kansas City and the preaching and directing of personal work was by Evangelist Hyman Appelman of Fort Worth.

Brother Golden says, "Mr. Slater is one of the most able evangelistic singers in the Southern Baptist Convention. He is a consecrated, untiring, personal soul winner, as well as a talented Gospel singer."

We feel that Evangelist Appelman is destined to be the next D. L. Moody. His spirit filled, powerful, irresistible sermons not only draw great crowds, but their simplicity and compassion lead Christians to deeper spiritual lives and the lost unerringly to Christ."

"One hundred and seventy-six were received for membership by baptism, 61 by letter, seven were converted who wished to join other Baptist churches, and four rededicated their lives," brother Golden said.

As many of you know, brother Golden underwent a major operation recently. He is feeling well enough that he has resumed his regular duties.

APPROVES RECORD'S STAND

I wish to thank and commend you for your article on "A Legislative Outrage" in last week's issue of the Record. Would that every religious and secular paper in the state would, as boldly, condemn the action of the Lower House as you have done.

In the 1935 extra session, the legislature did practically the same thing and it gave the crooks a chance to corrupt many of our law enforcing officers and law enforcement had broken down over nearly all of the state for four years. I trust you will not "let up" on this crime until Governor Johnson vetoes the bill should the Senate pass it. Governor Johnson stated two weeks ago that he would favor any revenue measure which did not undermine the health and morals of the people of our state and I am trusting him to put a stop to this outrage and crime. I am also trusting him to veto any liquor law the legislature may enact.

I wish to mention the matter of "Federal liquor license holders: The public has access to the record of these liquor license holders. Some person or persons in every county should ask the Mississippi Anti-Saloon League to furnish him or them with a list of every liquor license holder in his county, and give this information to the sheriff and local officers and citizens in localities effected that these holders may be watched and searched and prosecuted. I feel sure this plan would discourage the liquor traffic. I have done this for DeSoto County, and some holders left the state.

Yours for civic righteousness,
M. B. Payne.

We folks "down South" are quite sensitive when we are told that the South is the nation's "economic problem number one." We resent anything that pinches our pride. And yet everybody knows that the farm income here is less than in other parts of the United States, and that wages are lower than in other parts. We are greatly blessed with poverty, and we are determined to preserve our blessing. We don't want anybody to disturb us in our somnolence. We have an idea that anything that will raise wages will injure business. This is simply stupidity. No man believes that it will help him to get low wages. Why should it help anybody else? One reason for this is the desire on the part of some people to keep the negroes poor. Anybody with a grain of sense must know that if a negro gets low wages, a white man will too, for he has to compete with it. And if a negro has a low income he can't buy from the white man's store. Morally and mentally we seem to be living in a lunatic world.

COLUMBUS MINISTERS ASSOCIATION
OPPOSE LEGALIZING LIQUOR

To members of the Mississippi Legislature from Lowndes County, the President of the Senate, the Speaker of the House of Representatives, and Chairman of the Temperance Education Committees:

Honored Friends:

From trustworthy sources information has come to us that the liquor interests are promoting a vigorous campaign among the members of the legislature in support of the legalization of the liquor traffic in Mississippi.

At a meeting of Columbus Ministers Association, Columbus, Miss., on March 18, 1940, the undersigned ministers unanimously adopted the following statement concerning the liquor business, its legalization and taxation, which they respectfully submit to you for your careful consideration:

1. To legalize any business places upon that business the state's stamp of approval, confers upon it the permission to operate within the law, gives it the status of a legitimate social institution, and pin upon it the badge of respectability. We maintain that the liquor business is an irreclaimable enemy of organized society, and, therefore, there can be no justifiable grounds, either in theory or in practice, for elevating it by law to the legal rank of a friend. Such elevation is in violation of the simplest fundamentals of orderly, peaceful government.

2. We further maintain that to legalize the traffic in intoxicating liquors encourages and promotes their use and sale, and greatly increases the drink evil among the people. Therefore, we regard the liquor traffic as socially illegitimate and vicious, and subversive of all good citizenship and good public morals.

3. To tax an evil business is to consent officially to take tribute money, hush money, from a recognized enemy of society in a contractual agreement with the state to shield it in its hostile activities against the state. This constitutes a qualified non-interference pact with an enemy, and forces the state to play the role of protector instead of prosecutor of its enemy. We maintain that the taxing of the liquor business is an agreement of that character, and cannot be justified on sound social, civic, economic, and moral grounds.

4. It is unthinkable to us for the state to tax the liquor trade to provide revenue for some good cause, (and this is the usual false guise behind which the liquor traffic seeks initial legal status), such, for example, as pensions for the indigent aged, hospitalization for the helpless sick, support for the public schools, necessities for the poor, etc. This system forces unfortunate citizens and worthy public institutions to accept assistance from unworthy and condemned sources. Such a move upon the part of the state would violate the sacred principle of the freedom of conscience, would impose in many cases an intolerable religious persecution, and would be wholly unworthy of our historic, free, democratic, American institutions. Furthermore, it would put a misleading, hypocritical halo of false beneficence around the face of a monstrous social enemy. Many deserving unfortunates would rather die than to have to feed out of the bloody hands of the liquor trade.

5. Moreover, the taxes from liquor would be a mere begatelle in comparison with the volume of money that would leave the state for liquor supplies in the normal transactions of the liquor trade. This great discrepancy was clearly shown in a recent authentic statement issued concerning the liquor business in Alabama, where legal liquor obtains. It shows that 61.8% of liquor money leaves the state not to return. Worse still, the increased cost to the state of increased crime which comes in the wake of legalized liquor would also much more than off-set the taxes. Judge Abernathy, of the Criminal Court, of Birmingham, Ala., recently said that conditions with reference to drunkenness in his city are ten times worse than before repeal. He ought to know.

6. It is a notorious fact, contrary to the claims of the promoters of legalization, that boot-

legging does not decrease but rather increases with legalization. In Virginia and Alabama, doubtless in other states where the sale of liquor is legal, it has been discovered that legal liquor stores themselves do business with bootleggers.

Many other reasons we could give in support of keeping the traffic in liquor in the category of the outlawed, where it forever belongs, but the above statement must suffice for our purpose here. We simply want to emphasize with all the logic and influence we possess as ministers of various Columbus churches that you use your influence and your vote against legalization; that you rather strengthen and support our present liquor laws with appropriate legislation, backing up our enforcement officials, bringing to justice all dealers holding Federal licenses in violation of our state laws, banning the promotion of the drink evil through advertising media, etc.

On behalf of our homes, our children, our schools, our political system, our churches and the cause of true temperance everywhere we make this appeal.

Cordially and sincerely yours,

J. D. Franks, President
J. D. Wroten, Vice-President
W. W. Covington, Secretary
J. B. Wages
H. F. Tate
W. L. Marsh
Jack Perkins
J. O. Glenn
J. R. Bright
L. P. Wasson
J. W. Mock
L. V. England

KNOX GOES FORWARD

The painting and repair work under the sponsorship of the Brotherhood was completed several weeks ago. The church has made some creditable financial achievements the past year, even though it was a bad crop year for the farmers.

The church is also doing splendid work in other fields of activities. The W. M. U. is doing fine work. They (including all the auxiliaries) observed the March week of prayer for Home Missions. And the offering was above any that has been taken previously.

The Sunday school is also moving on in a fine way. This year the Extension Department has been added to the work and it is doing splendid work. The school has already reached the Standard for 1940. This is the fourth year it has received standard recognition.

Last week the pastor, Rev. Martin J. Gilbert, conducted two study courses—one class met in the afternoon from 12:30 until 2:00 o'clock, taking "The Book We Teach." There were eight to take this course. The other class met at 7:00 p. m. taking "The Way Made Plain." There were 28 enrolled in this class. There are now twelve holding diplomas, with several red seals and some blue seals. A large number are working towards their diplomas.

(Note this is an Every Family Church.A.L.G.)

Southside, Jackson: We begin a revival Sunday, March 31, with preaching by Rev. Thurman Booth. Three deacons will be ordained next Sunday morning, J. H. Bunyard, R. C. Smith and Louis Seals. Sunday afternoon, March 31, the Mission Band and Baptist pastors of Jackson will conduct the dedication services for our church. All are invited. Percy M. Cooper, pastor.

Black Jack: The W. M. U. of Black Jack church held their first study course on February 28th. in the home of brother and Mrs. Stroud. Mrs. J. P. Smith, our Mission Study leader, was assisted by Mrs. I. S. Dixon, Mrs. W. L. Wilson, Mrs. Hayes Pepper and Mrs. F. S. Heard in teaching the book, "Give Ye Them To Eat." The March Week of Prayer was observed on March 6th. A most interesting and impressive program was rendered by W. M. U. members.—Mrs. Ray Pepper, Publicity Chairman.

"THE CHRISTIAN'S SHIPS"

Heir-Ship
J. L. Boyd

Good morning, neighbors and friends.
We took a cruise recently on the first of the Christian's ships, namely "Son-Ship," expressive of the Christian's relationship. Today, we invite you to go with us on the second, that of "Heir-Ship." This follows immediately upon Son-Ship, for as men become sons of God, by the power of regeneration, they are entitled to all the privileges of sons, heirs of their Father's possessions.

Our scripture passages are Rom. 8:17; Gal. 3:26-29; Gal. 4:7; I Pet. 1:3-4.

Open your Bibles now at Rom. 8:17: "And if children, then heirs; heirs of God, and joint heirs with Christ." Gal. 3:26-29: "For ye are all children of God by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ. There is neither Jew nor Gentile, there is neither bond nor free, there is neither male or female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heir according to the promise." Gal. 4:7: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." And I Peter 1:3-4: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (that is, living) hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

"God's children, beloved, are heirs to an inheritance. All men share with the children of God in the many gifts of God to the human family—such as rain and sunshine, and a thousand and one other bountiful blessings. But the inheritance is reserved for the children of God only—for those who have been born again, born from above, regenerated by the power of the Holy Spirit of God, and adopted into the household of faith, as we learned on yesterday. Men are the sons of God vitally through faith in the Son of God, and legally by adoption of the Father into the family of God. Until this takes place in the life of an individual, he cannot lay claim to the inheritance here spoken of. Not being an heir, one cannot claim an heir's portion. The child of God, only, can say and sing,

My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold,
His coffers are filled with treasures untold.
I'm the child of a King, a child of a King,
With Jesus my Saviour, I'm the child of a King.

What can we say of this inheritance of the child of God is heir to? It is an (I) Inheritance Incorruptible. Which means it is not affected by the gnawing tooth of time, and does not grow less in value with age. "Moth and rust doth not corrupt." Its face value does not vary, and its inherent value does not fluctuate. It is eternal in its lasting qualities, and indestructable in its make-up.

In the depression period we have just passed through, many a person has been numbered among the millionaires today and a pauper tomorrow. Stocks, bonds, houses and lands, securities and estates, etc., are uncertain as to their lasting value. But the inheritance of the child of God is one of the few things that will abide through time and eternity, unchangable and sure.

Furthermore, it is an (II) Inheritance Undefiled. It will not tarnish with handling. Its lustre remains undiminished and undimmed, so that the claimant may not have undue anxiety. Silverware in all jewelry stores is kept wrapped neatly in plush cloth or fine skins to prevent its tarnishing, and prospective buyers are discouraged from handling it with their hands.

Where the inheritance of the child of God is reserved in heaven where it is said that nothing shall be permitted to enter that defileth (Rev. 21:27).

Again, it is an (III) Inheritance Unfading, "That fadeth not away." Not only will it not

diminish in value, nor lose its lustre. But it will not lose its size, or freshness. No shrinkage and vanishing away. Not green today, and sere and yellow tomorrow. It will permit of unlimited enjoyment, while its freshness remains throughout the ceaseless cycles of eternity. There will be no less of it to enjoy; nor less enjoyment of this inheritance at the end of the eternity than when first begun.

So many things we enjoy here in this life lose their attraction for us and their appeal after a period of enjoyment. We become satiated with our enjoyment of them, and want them no longer. We crave something else, different, in their stead. Not so with this Christian inheritance. It will be as sweet at the end of eternity, (if there shall be an end) as at the beginning.

Then, once more, it is (IV) An Inheritance Reserved. "Reserved in Heaven," the scripture says. When the claimant arrives there, it will be waiting for him, regardless of how many or who else have gone on before. No one will dispossess the child of God of his inheritance. It is reserved secure. This cannot be said of possessions here in this life. Oft times reserved seats are taken already when one arrives late, even though they are already paid for.

We are reminded of the stirring times after the Armistice in France in 1918, how that every body seemed to be going somewhere. All trains were crowded to the doors, even the aisles would be filled with sleeping passengers during the nights. It was necessary, always, to purchase reserved seats, if one expected to get a seat at all, and even then when one was escorted to his seat, reserved and paid for, likely as not it would already be filled by one or perhaps two passengers already, and the conductor dared not attempt to dislodge them for fear of trouble; and the claimant had no other choice but to sit or stand in the aisles till some seat might be vacated, and then engage in a scuffle to get it before others beat him to it.

Sometimes burglar-proof boxes in the banks are pilfered, and the priceless treasures taken away. Not so with the child of God's inheritance. It will be safe from all molestation, for "thieves do not break through and steal." Neither will it be used up by others for other things—that is, misappropriated. It is reserved for the claimant and his enjoyment, only, and cannot nor will not be used for any other purpose.

Once upon a time we were remembered in one's will for a certain amount of money—"after all other expenses were paid incident to sickness and burial." But, lo, when expenses were paid, etc., we were left not one penny. Not so with one's inheritance reserved in heaven. There will be no contesting of the inheritance, either, as oft occurs in the life among those who have a love for money and earthly possessions. It is reserved; it is safe; it is secure—certain of enjoyment by the one who has a right to lay claim to it.

Years ago when a boy in the country we used to hear the old folks speak of certain orphan children having a "guardeen," which term we did not understand, nor its meaning. The word is "guardian," and it means the one whom the civil court has appointed to guard the orphan or minor child's estate—see that no one else gets hold of it, and help the minor child to spend it or invest it wisely for his own good. In this same sense God's children's interests in the inheritance are guarded by God himself and kept intact till they come into full enjoyment of it.

Our fathers and mothers sang that old song,

When I can read my titles clear

To mansions in the skies;

I'll bid farewell to every fear,

And wipe my weeping eyes.

Let care, like a wild deluge roll,

And storms of sorrow fall;

May I but safely reach my home,

My God, my Heaven, my all,

And the inheritance is contained in that ALL, beloved.

The child of God's claim to his inheritance cannot be denied. Of course, there are many in this life who make such claims that are denied, as

their claim is ill-founded. We are reminded here of a man in England a few years ago by the name of Clarence Guy Gordan-Hadden, an unemployed engineer and World War veteran, who was arrested because he was considered a menace to the late King Edward V. He claimed to be the natural son of the king's elder brother, the late Duke of Clarence, and demanded a share in his estate as inheritance. He wrote letters to the king and queen and all public men in England over a period of years, making his claim and demands. Finally he wrote the king as follows: "I am having made sandwich boards, giving the particulars of my case. I shall personally carry these boards about the streets of London in an attempt to secure justice. I would be satisfied with enough money to start a modern boarding house." Being hailed before court, he pleaded "not guilty," saying, "I never had any criminal intention." He was released on bail of 100 pounds (\$500.00 in our money). He was making a false claim; or, at least, could not establish his claim to the inheritance.

No true child of God will be shut out, nor disinherited, by the Lord God. He certainly knows those who are his. Many will come, no doubt, and say, "Lord, Lord, did we not do this and did we not do that," etc. But He knows who will have been redeemed by the precious blood of Christ, regenerated by the power of the Holy Spirit, adopted into the household of faith, and entitled to the inheritance of the child of God. "The firm foundation of God standeth sure, having this seal, The Lord knoweth them that are his." (2 Tim. 2:19.)

Speaking of our inheritance in Christ Jesus as children of God; we ought to be reminded here, also, of God's inheritance in us. In the 33rd chapter of the Psalms, and twelfth verse, we read, "Blessed is the nation whose God is Jehovah; and the people whom he hath chosen for his own inheritance." And in Paul's epistle to the Ephesians, 18th verse of the first chapter, we see this, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

Yes, we have, individually, a rich inheritance from Him (heirs of God, and joint heirs with Christ) reserved in heaven for us. But He has an inheritance in the persons of his children. We have a just claim to ours; and he has as just a claim to his. The claim is reciprocal. Let's not deny him his. His is as dear to him as ours is to us. And how earnestly and diligently ought we, beloved, to seek to make his inheritance in us more valuable unto Him who owns us and lays claim to us as his most precious and priceless possession.

The cattle upon a 1000 hills are his; the silver and the gold and all the precious metals in the hills as well. But, we are persuaded, that the Lord places far more value on his people, as his inheritance, than on this property, as his possessions. So, beloved, let us who are His through the power of regeneration, and transformed into the likeness of his Son and heirs with him, seek to make "the riches of the glory of his inheritance in the saints" more valuable and dear to our God "whose we are and whom we delight to serve."

Some British Baptists have sent a little over \$500 to the suffering Baptists in Finland.

About forty retired Baptist preachers or missionaries and their wives and widows are living at the Memorial Home Community, at Penney Farms, Florida.

The Leland Baptist Church conducted a very successful church-wide training school during the week of March 17-22. Mr. E. C. Williams was in charge of the school. There were classes for all age groups. Assisting Mr. Williams in the teaching of classes were Mr. James B. Leavell, Miss Ruby Taylor, Mrs. Charles Dean, Mrs. J. A. Collier, Miss Ava Burton Collier, Mrs. James B. Leavell, Miss Margaret Harris, Mrs. Hilton Waits and Miss Estelle Rogers. The enrollment of the school was 230, with an average attendance of 163.

EDITORIALS

PRACTICING CHRISTIANITY

Try asking this question of the next group of Christians you meet: "What is practicing Christianity?" Or, "What is practical Christianity?" See what sort of answer you get. We tried the experiment a few days ago, asking for some scripture which would answer the question. There may be different answers to your question. Here are some that we got when trying out the experiment:

The first answer given was, "Pure religion (a pure religious service) and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." That is practical religion in one field. Another answer was the words Jesus put into the mouth of the judge on the last day: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." And that's getting close to where we live. How does your religion show up under this test?

And another answer that came was this: "As we have therefore opportunity, let us do good unto all men, especially unto them who are often household of faith." Paul seems here in the last chapter of Galatians to be epitomizing the business of living, the practicing of Christianity. And that pretty nearly covers the field of practicing Christianity. It includes all men; it takes advantage of every opportunity; and it includes every form of helpful service. You can preach your own sermon with that analysis.

The business of doing good is about all there is of religion, so far as the practice of it is concerned. Peter was as familiar with the life and work of Jesus as a man could be, and he summarized it before Cornelius in these words, "He went about doing good, and healing all that were oppressed of the devil." His work was not local. He went about. He did not wait for people to hunt Him up, He sought them out. He ministered to every one that He found. He helped men in body and mind and soul. He fed the hungry and He healed all manner of sickness and disease. He helped people who were in trouble and sorrow. He looked after the neglected and despised.

If Peter had passed up that lame beggar at the gate of the temple, and not taken him by the hand and helped him to get on his feet he would hardly have found acceptance after hours of prayer and his next sermon would have fallen on deaf ears. There is not much virtue in saying, "Jesus went about doing good," if we do not follow His example. There is not much virtue in singing beautiful anthems and building costly church houses if we let people suffer all around them for lack of a helping hand. Put the fifteenth and sixteenth verses of the thirteenth chapter of Hebrews together, and don't let them drift apart. They read: "Through Him then let us offer up a sacrifice of praise to God continually, that is the fruit of lips that make confession to His name. (Now read on.) But to DO GOOD and to communicate forget not; for with such sacrifices is God well pleased."

The obligation is on us to do good to all men. In some way every man needs our help. Not in the same way, but in some way. The man you thought the most independent, and farthest from need, still stands in need of something from us. He may not need bread or clothes. He may not lack physical comfort; and yet often stands in need of counsel and sympathy. The rich must often feel very lonely. He may be in need when he is least conscious of the need. He may not be aware of it; but you can be aware of the need. This is your opportunity.

Of course, your heart will be spiritually drawn out to other Christians when they are in need. And so Paul says, Especially to them that are of the household of faith. It ought to be a special privilege and joy in any way to meet the needs of those who are bound to us in a common faith.

As to your reward, you will read in Romans 2:10 that there awaits "glory and honor and peace TO EVERY MAN THAT WORKETH GOOD, to the Jewish and also to the Greek."

It is said that at a world convention of Jewish Christians a few years ago, when the question was asked, as to what first led these Jews to look with sympathy upon the Christian religion, the answer from the majority of them was some kindness shown them by a Christian.

"Help somebody today! Somebody along life's way!"

WHAT KIND OF GOD

In Ephesians 1:3 Paul tells us what kind of God is his, the kind he knows and worships and serves. Not that he gives us a theological dissertation on his attributes. It is simpler and better than that; and all embracing, complete in manifestation. He is "the God and Father of our Lord Jesus Christ." If he had written twenty-five years sooner, he would have said, "the God of Abraham, and of Isaac and of Jacob," or, "the God of our Fathers." Of course He is the same God, but how differently understood, known and conceived. Now he is "the God and Father of our Lord Jesus Christ."

It makes all the difference in a man's life and in all his conceptions of religion as to what kind of God he knows and worships; or to put it another way, what he knows of God whom he worships. Remember what Jesus said to the Samaritan woman at Jacob's well, "Ye worship that which ye know not; we worship that which we know." Again Jesus said, "This is eternal life, that they should know thee, the only true God, and Him whom thou didst send, even Jesus Christ." It is the revelation of God Himself to us in Christ, the God who is made known to us in Christ which makes the Christian religion, determines its character, and the character of its adherents.

For many centuries men lived on the earth and knew little about it, not only what was on the inside, but what was on the surface. They knew little of its size or shape; did not know that it was round or that people could go around it. It made all the difference in the life of men on the earth when they found they could go around it. For ages men knew nothing of the earth's relation to the Sun or the planets. And it was long before they made a telescope and saw that Venus went through all the phases of the moon, that Saturn had rings around it and Mars had canals on it, or that the earth had magnetic poles. And some don't know these things yet. The world of today is another world to that of 500 years ago. And the world of a man in America is another world from that of the man in the heart of Africa. The world of Abraham, Isaac and Jacob was a little world in comparison with that of the man of today. And the God of Abraham, Isaac and Jacob was an unknown being in comparison with the God and Father of our Lord Jesus Christ.

The God that Paul knew when he left Jerusalem to go to Damascus was almost a caricature of the God who was revealed to him on the way as the God of our Lord Jesus Christ. Here was indeed the God who commanded light to shine out of darkness, who shined in his heart to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Of course God is the same yesterday, today and forever. It is our knowledge of him in Christ which makes the difference. "If any man is in Christ, there is a new creation. Old things have passed away. They have become new." Paul speaks of the former knowledge of God as seen in the Jewish religion as weak and beggarly elements. He counts them in comparison as but refuse.

It ought to be the prime concern of every soul to know the God and Father of our Lord Jesus Christ. To know God as revealed in Jesus Christ is necessary to salvation and is our inspiration to service. The most beautiful flower garden in all the world has no beauty in the dark. It is not until the sun rises on it that its glory and beauty are revealed. "When Jesus came into my heart," that was God revealed in glory in salvation and everlasting light. "Blessed be the

God and Father of Our Lord Jesus Christ who hath blessed us with every spiritual blessing in the heavenly realms in Christ."

BARNABAS FULL OF THE HOLY SPIRIT

In the eleventh chapter of Acts the account is given of the going of volunteer workers, a sort of flying squadron, from Jerusalem up through Samaria preaching the gospel. Most of them confined their ministry to the Jews; but there were some venturesome souls who went as far as the city of Antioch, and the love of God within them broke over racial bounds, and they preached the gospel to the Greeks also.

This venture was so successful that Barnabas went up from Jerusalem to join these missionary evangelists. He was made very happy and joined heartily in their work. Luke adds, "For he was a good man, and full of the Holy Spirit and of faith." This is the description in part of a man who was filled with the Spirit.

This is not the first time that Barnabas has appeared in the story. You will read of him in the fourth chapter of Acts, and can form a better estimate of him from that account. After Peter's arrest and his defense before the rulers, he returned to the company of believers. They had a great prayer meeting. The house was shaken and they were all filled with the Holy Spirit. Barnabas seems to have been present. When they were filled with the Spirit two things happened, will always happen: They spoke the word of God with boldness, and they no longer regarded their property as their personal possession, but they had all things common, sold their possessions and distributed their possessions wherever the need was.

In this class was Barnabas. He is specifically mentioned probably because he had more than most of the others and because of his future activity in the work. His name was not originally Barnabas, but Joseph. The apostles called him Barnabas, which is a Hebrew name meaning "Son of Consolation." Don't pass that over. Consolation, translated "comfort" in the first chapter of Second Corinthians, also sometimes "exhortation" is the same root word as Jesus used to describe the Holy Spirit, "paraklete." One has to be filled with the Spirit to be that kind of person and do that kind of work. This was the special expression or manifestation of the Spirit given to Barnabas, and so they spoke of him as the man who had the special gift of helping, encouraging, strengthening people by his word of exhortation. Evidently it was not in word only but in deed also. Not only was his tongue loosed but his purse springs. He put himself and all he had into the business of Christian service.

He knew how to speak the right word at the right time. He had a gift of finding people who were in need of help, and enabling them to get on their feet to find themselves and their place in the work, and to be at their best. You will recall that when Paul returned as a new convert from Damascus to Jerusalem, and most of the disciples were afraid of him and suspicious of him, it was Barnabas who took him in his care and brought him to the disciples and convinced them that he was a genuine disciple. It was a time when a young man needed a friend and he found him in Barnabas.

And when a newly found group of disciples at Antioch needed somebody to establish them and set them going in the right way, it was Barnabas who came all the way from Jerusalem to their help. He "exhorted them all that with purpose of heart they would cleave unto the Lord." And when the work grew to such proportions that they needed special help, he went up into Cilicia and hunted out Paul and brought him to Antioch, and God greatly blessed the work.

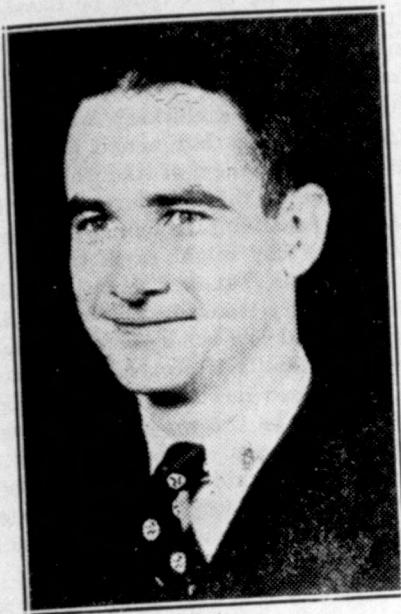
The Spirit of the Lord made Barnabas "a good man," a man magnanimous in spirit, gentle in his bearing and approach, patient and tactful. In his controversy with Paul later on about John Mark, Barnabas showed himself more patient than Paul, more ready to bear with the weakness of others. And he at last won out, for later Paul was glad to get Mark back with him.

Thursday, April 4, 1940

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")



Rev. Carey Cox, Terry, Miss.

Read his article below. Along with many others, he knows the Record EF plan does help.

TERRY MARCHES ON

"And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." In a marvelous way the Lord's Israel of Terry has gone forward the last twelve months. Surely the angels in heaven have greatly rejoiced in witnessing the salvation of a large number of the lost and the zeal with which the saints of Terry have served the Lord. Rejoicing has not been confined to the realm of the celestial for in our hearts there is and has been praise and gratitude for His willingness to open the windows of heaven and pour out blessings upon us.

In our last deacons' meeting we had to discuss the very unusual question of "how are we going to take care of the crowd next Sunday?" We are in the midst of our Church Emphasis Crusade. It has certainly given impetus to the whole program of the church.

The B. T. U. and Sunday school are riding on a high tide of enthusiasm to the accomplishment of the best work they have ever done here. Much good this year will come from the fine B. T. U. study course taught by three Mississippi College students. Our Sunday school study course is to be under the direction of Miss Ruby Taylor the week of March 25-29.

Sunday evening, March 17, by unanimous vote of the church, it was decided to build a new home for the pastor. Every indication is that building will be under way in less than two weeks.

Due to the shipping season in this vegetable section we are to have our D. V. B. S. in August, as last year. We had an average attendance of 149 in a two weeks' school last year and are going to do better this year.

One of the greatest blessings that has come to our church was on the fourth Sunday in April last year when the church voted unanimously to adopt the EVERY FAMILY plan for The Baptist Record. It took about three minutes to explain the plan to the church and it has saved the pastor much time since then in not having to explain every thing he has undertaken. It is a joy to work with people who know what their denomination is doing. The more my people know of the great program Baptists are engaged in, the happier they are in being a Baptist and the more willing to support denominational causes. If what my people

read is truly baptistic, then it is Scriptural and will do good. The Baptist Record is the safest reading material I can recommend to my membership aside from the Bible.

"The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace."

A happy pastor, Carey Cox.

S. S. AND B. T. U. ATTENDANCE, MARCH 21

Jackson, First Church	1207	254
Jackson, Griffith Church	760	316
Jackson, Parkway Church	501	302
Jackson, Davis Church	237	125
Jackson, Southside Church	115	73
Jackson, Northside Church	195	46
Pelahatchie Church	62	
Vicksburg, First Church	563	199
Auburn Church	62	
Pascagoula Church	337	118
Main Street, Hattiesburg	502	143
Bethlehem, Jones	114	60
Pace Church	89	45
Newton Church	242	91
Flora Church	128	
West Laurel Church (Mar. 24)	668	283
West Laurel Church (Mar. 31)	601	268
Crystal Springs (March 24)	420	123
Crystal Springs (March 31)	425	131
Meridian, First Church	589	
Meridian, Fifteenth Ave.	350	
Meridian, Southside	303	
Meridian, Highland	249	
Meridian, 8th Ave.	235	
Meridian, Poplar Springs	124	
Meridian, Oak Grove	117	
Meridian, 41st Ave.	246	
Eden Church	34	21
Clarksdale Church	505	164
Columbus, First	622	193
Pascagoula (March 24)	334	83
Kosciusko First	412	142
Meridian First (March 24)	636	
Meridian 15th Ave.	380	
Meridian, Southside	303	
Meridian 8th Ave.	255	
Meridian, Highland	246	
Meridian, 41st Ave.	226	
Meridian, Poplar Springs	112	
Meridian, Oak Grove	110	

The congregation attending Alabama W. M. U. Convention in Selma, overflowed the house.

We know of few passages of scripture that are more grossly abused than that great verse First Corinthians, where Paul says, "It pleased God by the foolishness of preaching to save them that believe Paul is not speaking of preaching as distinguished from other forms of Christian service or witness, but of the content of the gospel, namely the making salvation dependent on the death of Christ. That can be none as well on the highway as in a pulpit.

The General Association of Virginia Baptists sent the following letter to President Roosevelt: We wish to offer our respectful and earnest protest at the appointment of Mr. Myron C. Taylor as your personal representative to the Vatican, believing that the establishment of any form of diplomatic relations with a religious organization is a violation of the time-honored American principle of the separation of church and state. While offering this protest we wish to assure you that we share your desire to promote the cause of world peace, and that we rejoice in your efforts toward that end.

J. B. Lawrence has put into his new book, "Stewardship Applied in Missions," the cream of his thinking, speaking and writing on the subjects of missions and stewardship for all these years. He shows how that stewardship goes down to the roots of the Christian life, is the essence of our relationship to God, is the expression of Christian activity and, the only thing that will furnish proper motive for mission interest and effort. It is sure to be read all over the south, and is sure to have a large influence on the future of all our mission work, whether local or world wide.

The Baptist Record goes to press on Tuesday and so it is impossible to give any report of the State W. M. U. Convention which opens Tuesday evening.

Philip Werlien Co. of New Orleans, Hammond and Everett organ dealers have an ad on another page. It is now possible for even the smallest churches to enjoy organ music. Read the ad and then write them for information.

Dr. Jno. D. Freeman of Tennessee, speaking of the meeting of the state mission secretaries, says, "An interesting poll of the secretaries revealed the fact that among Southern Baptists there are practically no churches that receive alien immersion and practice open communion outside of Maryland, Virginia and the Carolinas. In some of the other states a few of the larger urban churches have gone astray along this line."

Fellowship Church, Lauderdale County: We people of Fellowship church think a great deal of our pastor, Rev. Houston Fitzgerald and we have invited him to conduct our revival beginning the first Sunday in August. None of our members want to miss a single copy of the Record. (This is an EF church, A.L.G.). Our Sunday school and B. T. U. are making progress since the coming of better weather. Prof. M. L. Breland is our Sunday school superintendent.

Episcopal Bishop Manning of New York protested against the employment of Bertrand Russell to teach in the College of the City of New York, on the ground that he is "a propagandist against religion and morality and a defender of adultery." The acting president replied that "he is employed to teach mathematics and logic and not to discourse on his personal ethical and moral views to which as an individual he is entitled." But why should a man who defends adultery be any more acceptable than one who defends stealing.

To Schlatter Baptists: Your pastor is sending the Baptist Record to all the Baptist families of Schlatter for a month with the hope that you will read it and then contribute to the church plan of providing for the Record for every family permanently. The Record is owned by Mississippi Baptists; published by Mississippi Baptists, and needed by Mississippi Baptists. Read it each week and keep informed about the affairs of your church and denomination.—A. T. Engell, Pastor.

St. Louis: We have just closed a great meeting here in Tabernacle Baptist Church, in which there were 74 additions; 61 of which were for baptism. There were 945 additions to the white Baptist churches during the city-wide evangelistic campaign which closed last Sunday, March 24th. There were over 300 additions to the colored Baptist churches. I had the privilege to marry my daughter Marjorie to Rev. Walter G. Psalmonds, who is a young minister in Southwest Baptist College at Bolivar, Mo. They were married last Saturday afternoon, March 14th.—F. W. Varner.

One cannot fail to be impressed with the animal and in many cases bestial appearance of pictures which have been appearing in a good many of the popular magazines in late years. It used to be that intelligence, moral character and strength were pictured in prominent secular periodicals. But now we see brutality and self indulgence and lustfulness portrayed. Our ideals are formed largely by what we see portrayed in pictures and descriptive articles in papers and magazines. The magazines are not satisfied with giving figures of men and women 99% nude, but they must portray them in every distorted attitude which only a long tailed monkey is supposed to be able to assume. In men, heavy jowls, bull necks, bulging eyes, receding foreheads, gorilla shoulders, hairy chests are the prime exhibits. The world's idea of attractiveness has certainly suffered a collapse. A picture of Apollo or Venus no longer satisfies. Art? We have passed far to the left of that. Wonder if some magazine could survive which specialized in chastity; in gentleness, kindness and soul beauty; or in intelligence. The poor Greeks, what did they know of art or beauty. We have taken to the jungle for our ideals. And the comic strips are a series of hideousness! What did Cicero know about tempora et mores?

Pastoral Problems

By Norman W. Cox

"Dealing With Hate"

Jesus realized what a horrible thing is hate. We who are pastors are face to face with it again and again.

A great deal of the troubles that afflict our churches are the consequences of ill will, hatred, malice, that had its genesis outside the church between the members of the church. They carry their quarrel into the precincts of Zion. I could write some tragic stories of church fusses where the whole business was not what the shooting seemed to be about.

Alas, how many members of not a few churches, instead of loving each other, have their hearts filled with hatred for some other members of the church.

Nothing is more deadly.

Whenever trouble starts in a church the pastor and the brethren would be wise to find out if the quarrel is because of something that happened at or concerning the church or because of dislike and animosity which were bred in private relationships that have become embittered. Not all church contentions come from this cause, but many of them do.

THE HISTORY AND PRESENT CONDITION OF THE JEWS IN CUBA

By Jacob Gartenhaus

For a number of years I have looked forward to the time when I could visit Cuba, but the many demands upon my time here in the United States prevented my doing so.

At the last Southern Baptist Convention our honored representative in Cuba, Dr. W. N. McCall, told me of a visit he had from two Jewish Christian refugees from Germany who asked for the use of the Baptist Temple for services of Jewish Christians of whom there were no less, they stated, than 150 in Havana alone. I could no longer delay and at once began plans to go there.

When I referred to my contemplated visit in the interest of the Jews of Cuba, someone made the remark, "What Jews in Cuba?"

It may surprise the reader to know that Jewish history in Cuba dates as far back as the discovery of the island by Columbus in 1492, several Jews having accompanied him on that voyage. Its first white inhabitant was a Marano (a term applied to the Spanish Jew who outwardly became Christian to escape the persecution of the Inquisition of whom there were at least 100,000) Luis de Torres, who discovered the use of tobacco. Many other Maranos or Leo-Christians were among the first settlers on the island. The Inquisition martyred and persecuted many of them. Its records published only in fragments are the chief source of information about the Jews in those early days.

In the year 1613, the Inquisition wrung from Francisco Comez de Leon the confession that he was a Jew and as a result he suffered the fate of a martyr for his faith. So also Rodriguez de Solis, Louis Rodriguez, Antonio Mendez, Juan Rodriguez Mesa, Louis Mendez de Chaves, Manuel Alxarez Prieto, and Santa Ella.

Following the Portuguese reconquest of Brazil, thousands of Jews were compelled to leave the country and many of them no doubt found their way to Cuba. In the latter part of the Seventeenth Century we read of many persons who were charged with "Judaizing."

Until about the end of the Spanish-American War of 1898, public religious services, other than those of the Roman Catholic church, were forbidden. At that time there were some five hundred Jews in Cuba, mostly of Spanish origin, engaged in trade. That number has gradually increased. The descendants of these families are among the foremost and wealthiest in Cuba today.

The meager comforts Cuba offered did not draw great numbers to that island until about 1923, when the Russian-Polish Jewish immigrants began to knock at its doors bringing five hundred to one thousand at a time and as many as thirteen thousand in a month. Hard indeed was the lot of these immigrants in their new surroundings, but they were better off than in their own lands with the hostility and cold. Besides, that might be a gateway to other countries later on, especially the United States which country could be reached in six to eight hours by steamer and less than two hours by plane. They made the best of their new life and soon took active part in the economic life of the country, managing to eke out a meager living for themselves and their families.

With the rise of Nazism which has turned Europe into a hell, leaving the Jews harried, decimated, torn apart, scattered and homeless, these harrassed creatures had to look for some friendly port. Thousands found their way to Cuba where they were allowed to remain if they would not become dependents. A few managed to take with them from their former home the fragments of what they once possessed and are able to live fairly comfortably. These, I predict, given a little chance, will not only establish safe homes but will use their business acumen to give employment to thousands of others as they have already begun to do. The government well knows this.

One sees Jewish business houses, shirt and shoe factories, tobacco houses and other industries which employ thousands, but at best the wages are small. The great majority live hard and bitter lives. One meets these poor destitutes on the streets of Havana and other towns, peddling beads, neckwear and other articles that are indigenous to the West Indies, and whether or not one needs their articles, it is hard to pass them by without purchasing something.

"Many a day I have walked the leather off my soles and sold only enough for one meal" one told me.

Today there is a thriving Jewish life in Havana. There are five synagogues, a Centro-Israelitis (Jewish Center) with its day school, clinic, a Union Zionista de Cuba and other societies, a Jewish publishing house; strictly Jewish streets where one may see small stores, kosher butcher shops, kosher restaurants and where one can hear the Jewish language as in any large city of Poland, Palestine or the United States. While walking on the street I was handed two circulars, one advertising a Jewish ball and the other a Jewish concert for refugee relief. It is hard to state definitely the Jewish population. Various figures have been given, but a conservative estimate would place their number at 20,000 to 25,000.

(Continued next week)

GOD IS GOOD

It may not be that life shall hold
All that my heart may crave;
It may not be when tale is told
The goal I reached e'er grave;
Life's mysteries I may not solve,
Not fully understood,
Yet on I go with strong resolve,
Knowing that God is good.

Trusting in His unchanging love,
Whate'er the years may bring;
The stars behind the clouds above,
And bells of hate may ring;
My soul doth rest, whate'er life's pain,
Not offer understood,—
Onward I go with glad refrain,
I know that God is good.

—Ernest O. Sellers,
The Baptist Bible Institute,
New Orleans, Louisiana.

Rev. E. D. Estes, state evangelist, held a meeting last week three miles west of Drew. Through Friday there had been 59 additions with others expected.

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

Every Christian Should Know That God Cares for Him.

Jesus said, "Behold the birds of the air . . . your Father feedeth them. Are ye not of more value than they?" Do you think your heavenly Father will feed the birds, which are his creatures, and neglect you, his own child?"

We fed our chickens the other morning and in a few minutes they ate every grain. Though they scratched nothing more could be found, but they didn't droop their tails and in despair creep off in expectation of starving. They went about singing as happily as if plenty food was in sight.

After feeding the chickens we went visiting and could not help but notice the contrast between the expectancy of the chickens and the faith of some of God's children. Some had good health, but were not enjoying it, because they were fearing they might catch the flu. One had a good business, but was greatly disturbed for fear this country would become entangled in war and he didn't know what would become of his business and family if he should have to go. Another had a good income, but was afraid he and his wife would be thrown on charity when he is too old to work. A couple had a fine, healthy baby, but were afraid they would not be able to send him to college when he is old enough to go. Only a few were, like the chickens, trusting their owner to provide for them.

Judging from the way some Christians worry they don't believe God cares for them. Judging from the way they act they have more faith in men than in God. When a man says he will pay a living wage, they believe him and work for him, but when God says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," they don't believe him. They buy a ticket and get on a train without investigating to see whether the one in charge of the engine is a child, an idiot or a skilled trainman. They have such faith in trains they don't question the ability of those in charge, but when God promises to lead them safely through life and "to present them faultless before the presence of his glory with exceeding joy," they question him.

Every Christian should know that God has provided for his every need, mental, spiritual, physical. "My God" (the source) "shall supply" (the certainty) "all you need" (the amount) "according to his riches in glory" (the character and bounty) "by Christ Jesus" (the administrator).

It may be that some of God's children, like the prodigal son, have gone astray and come to want, but if they, like the prodigal, will repent and return to God, they will find him sufficient.

Some are like the tramp who got off a freight train and overtook an old man who was walking slowly down the street. Touching him on the shoulder he said, "Friend, will you give me a dime with which to buy something to eat?" The old man looking around recognized his son, and taking him to his bosom wept, saying, "My son! My son! you ask me for a dime when for years I have been looking for you that I might give you all I have."

Some Christians are spiritual hobos. If they come to their heavenly Father and serve him, he would supply their needs, but chickens have more faith than some people.

People don't need a great faith. They need a little faith in a great God.

Dr. Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Georgia, and honorary associate secretary of the Baptist World Alliance, will bring the missionary sermon and the baccalaureate address at the Baptist Bible Institute on Tuesday, May 14. On Monday there will be the recital of the music department led by Prof. E. O. Sellers and Prof. E. L. Carnett. Dr. C. E. Autrey of the class of 1934, pastor at Union City, Tenn., will deliver the alumni address.—W. W. Hamilton, President, Baptist Bible Institute.

Thursday, April 4, 1940

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

THOSE IMPORTANT REGIONAL BROTHERHOOD CONFERENCES, AUTHORIZED BY THE CONVENTION ARE PLANNED AS FOLLOWS: MONDAY, MAY 6th, AT DREW, HOWARD SPELL, PASTOR. TUESDAY, MAY 7th, AT OXFORD, F. M. PURSER, PASTOR; THURSDAY, MAY 9th, COLUMBUS, J. D. FRANKS, PASTOR; FRIDAY, MAY 10th, UNSETTLED; SUNDAY, MAY 12th, 2:30 P. M., JACKSON PARKWAY CHURCH, W. A. BELL, PASTOR.

WANTED! TWO AUTO LOADS OF MEN FROM EACH MISSISSIPPI BAPTIST CHURCH ATTENDING ONE OF THESE MEETINGS. PROGRAM ANNOUNCED SOON.

II

At Ciudad Victoria, Mexico, we were royally greeted in native language at a church service. They had 75 present at church service, 150 at young people's meeting, despite a band in the park and a crowded night club nearby. A fight was just over as we later passed by.

The pastor was energetic in the delivery of his message.

Acts 16:31 and Matthew 11:28 were written out on the wall.

"Yo Jehovah," Lev. 19:30 and "Mi Santurio Tendris en Reverencia" we saw inscribed upon the wall also.

They sang heartily and stood reverently while the Scriptures were read.

The entire service was in the native language. The text was from Revelation, Chapter 3.

They sang "Nearer My God to Thee," "Sweeter as the Years Go By," and "Jesus is Calling."

All present seemed to have Bibles in hand. Eight people responded to the invitation on faith in the Lord Jesus.

Folks there knew little about churches other than Catholic. Filling station attendants proudly stated they "were Catholics" and directed us to a Greek Church instead of the Baptist Church.

A hotel clerk said "there are no churches here other than the Catholic Church, unless some very small churches I know nothing about."

Jesus works in many lands! Do you?

III

Your Secretary feels encouraged and is happy in the work in many ways. Everywhere enthusiastic reports flow from Church Loyalty Emphasis—where used.

Churches continue to show missionary spirit in real support financially.

Individuals are interested. Here comes a check from a fine layman for over \$300 to State Missions. Another \$1,000 Now Club Certificate from the delta, plus \$250 cash. A \$1,000 check for Now Club from Walnut Grove. Thank you! A lady just walked in and put down a \$100 check on our obligations. Others have paid certificates in full.

Psalm 103:1, 2.

Your Secretary is dated every Sunday to September 8th, save the second Sunday of July and second Sunday of August. He is fully dated on revivals till association time. More reason why it is easy to "stay on your toes" for Him and the folks you love!

IV

We counted it a real privilege to be at Clarke College for a few days recently. One for baptism,

approximately seventy-five reconsecrations.

Faculty members render heroic and worthy service. Students are some of the finest we have met anywhere. President McMullen is giving a good account of his administration. Pastor Morris and the town folks were most cooperative.

V

Other dates:

West Side, Natchez, house filled, people happy, facing building situation. Pastor Smith unable to be present account of illness.

Good to be in the State B. T. U. Associational Officers meet at Meridian. The attendance was gratifying and as usual, Brethren Harrell—Wilds and others were presenting a good program. Dr. Cox and First Church are always ready to serve.

At Shaw last day of Pastor Day's ministry. He has done a constructive work there. Two for baptism.

Back at Fairview (two good revivals there in past) for deacon ordination. Have added rooms to house of worship.

Already reported Regional Evangelistic Conferences.

Already reported State Evangelistic Conference. Eight additions, six for baptism.

Pricedale—Bogue Chitto for three services with Pastor J. H. Lane. Large congregations. Back for summer revival.

Brother E. C. Williams again made real contribution to the Cause in our State Sunday School Convention at Kosciusko. Large Crowds. Pastor Holcomb and his church entertained in a fine way.

At Sumner we found another church giving 25% to outside Causes. Church Loyalty Crusade in good swing. Seemed there were two additions. Not sure. Pastor J. H. Pennebaker took us to a rural church where they know how to attend, sing, etc.

At Louisville Seminary Conference, heard three outstanding speakers. Largest crowd for some years. Privileged to meet with fine Mississippi group. Seven of them graduate and should be brought back home.

Supplied for Pastor Bell at Parkway—two services. House filled. Three additions, one for baptism. Church Loyalty Emphasis yielding great results. Large group pledged to win one each to Christ in 1940.

Drove to McComb in afternoon for great Intermediate rally. Our own John Farmer presided. Between 400-500 present. Great hour—around 300 pledged to win one to Christ in 1940.

VI

We are publishing right away gifts for the first quarter, 1940. These receipts will be published each quarter. Watch for yours.

JUST TO REMIND YOU

—o—

April is here! To some it simply means that another spring has been ushered in. As the flowers peep through, Christians are reminded anew of the miracle of the resurrection. To Mississippi Baptists it means that most of our churches will observe the Lord's Supper. What a time of heart searching and blessing it should be!

The Lord's Supper during the month of April has meant "Fellowship Offerings" for our aged ministers for several years. This is just to remind you to do so this year. To make provision for them \$2000.00 will be needed in 1940 from this source. (The provision we are making is from \$3.50 to \$6.00 per month for each beneficiary. This is so little—we should do more.)

Let us gladden the hearts of our veterans of the cross by making a liberal "Fellowship Offering" this month. Send it designated "Fellowship Offering" for aged ministers to Rev. D. A. McCall, Box 530, Jackson, Miss., please.

Aged Ministers' Relief Committee,

C. J. Olander, Chairman

J. M. Metts

M. A. Davis

J. B. Smith

—BR—

Morrison Chapel has adopted the Ministers' Retirement Plan. The vote was unanimous.—J. W. Sturdivant, Pastor.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I

Miss Fannie Traylor, some weeks ago, came back from a Southwide meeting, speaking of plans for renewed emphasis upon debt-paying—State and Southwide. As W. M. U. plans have developed we have let it be known with faith in W. M. U. and others, we think we may begin to cut down on the number of field men, starting April 1st. We have repeatedly stated, in our opinion, two good men, with proper cooperation, could do the work of this department.

II

Brother Dudley White, Architect, of Jackson—West Point—member of prominent and liberal Baptist family, recently walked into the office to talk about a \$500 Now Club certificate—he had already paid up on 5M Club. He signed up for \$600, stating he was paying two years cash soon through his church. Such liberality in the Name of our Lord and His work counts!

We list Certificates:

No. 38 for \$100, member Poplar Springs of Meridian, (Farr, field worker).

And: No. 39 for \$100, No. 41 for \$100, and No. 160 for \$36, each from a member of Oak Grove church in Lauderdale County, (Farr, field worker).

Also: No. 29 for \$100, member Crepe Creek church, (Farr, field worker).

And again: No. 161 for \$36, No. 163 for \$36, No. 40 for \$100, No. 42 for \$100, No. 43 for \$100, No. 44 for \$100, No. 45 for \$100, No. 46 for \$100, No. 47 for \$100, No. 48 for \$100, each from a member of church at Union in Newton County, (Farr, field worker).

Still others: No. 62 for \$50, No. 63 for \$50, No. 64 for \$50, No. 164 for \$36, No. 165 for \$36, No. 200 for \$36, each from a member of Walnut Grove, (Farr, field worker).

And another: No. 166 for \$36, member of Chunky, (Farr, field worker).

And: No. 6 for \$1000, (Farr, field worker).

Others: No. 107 for \$50, No. 133 for \$100, No. 225 for \$36 and No. 226 for \$36, each from a member of Clarksdale, (Hightower, field worker).

No. 62 for \$250, and No. 106 for \$100, each from a member at Rolling Fork, (McLaurin and Hightower, field workers).

And: No. 9 for \$1000, member at Leland, (McLaurin and Hightower, field workers).

No. 107 for \$100, from a member at Indianola, (McLaurin, field worker).

No. 140 for \$36, member Moorhead, (McLaurin, field worker).

No. 141 for \$36, member Jones Bayou, (McLaurin, field worker).

No. 87 for \$50, and 105 for \$100 both from a member of First Church at Greenville, (McLaurin and Hightower, field workers).

No. 108 for \$100, No. 109 for \$100, and No. 88 for \$50, each from a member of Calvary of Jackson, (McLaurin, field worker).

—BR—

Prentiss: On Monday night, April 1, the Prentiss Brotherhood will give a supper for the men of the Brotherhoods of Jeff Davis County.

West Kemper: Last Sunday, March 24, was the first time we have had services at West Kemper for some time due to road conditions. Every one was very happy, and grateful to the Lord for his permitting us to gather at his house again. The last time we met the church voted to adopt the budget plan for carrying on the church business and asked the board of deacons and pastor to work out a suggested budget, which we did. It was approved of 100% by the church. We are thankful to the Lord for an opportunity to work with people that are willing to do things for their Master.—M. Glen Smith, Pastor.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Schedule of Camps for Young People for 1940

Fostered by Mississippi Woman's Missionary Union

Edwina Robinson, Young People's Secretary

STATE MEETINGS

Royal Ambassadors—This camp is to be June 4-8 at Castalian Springs, near Durant, price \$5.00, which covers registration, room and board. The camp director is to be Mr. Ivyloy Bishop, a student at the seminary at Louisville, Ky. Mr. Bishop has had experience in R. A. camps for 4 years, having been a counselor in our very first camp. We are delighted to announce that Dr. S. H. Jones, pastor at Brookhaven is to be our camp pastor for this year. You will find on this page a message from Mr. Bishop to our boys. This camp is to be for boys 12-16 years of age.

Girls Auxiliary—The Intermediate Girls' Auxiliary House Party will be at Castalian Springs, July 26-29, price \$4.00. Students in our W. M. U. Training School, presidents of our eight college Y. W. A.'s and other officers of our college Y. W. A.'s will serve as counselors during the House Party. This is for girls 13-16 years of age.

Young Woman's Auxiliary—The Camp for Y. W. A.'s is to be held July 29-Aug. 2 at Castalian, price \$5.00. This is one of the most far reaching activities of our young people in Mississippi. These are the young women who will soon be taking their places as our counselors of organizations, our presidents, circle leaders and officers in our Woman's Missionary Union. This is for local, college and hospital Young Woman's Auxiliaries.

DISTRICT MEETINGS

District I—

Junior G. A.'s—July 23-25, Castalian Springs, Mrs. G. A. Carothers, director.

Junior R. A.'s—June 10-12, Castalian Springs, Mr. Ivyloy Bishop, director.

District II—

Junior G. A.'s—June 13-15, Castalian Springs, Mrs. O. O. Smith, director.

Junior R. A.'s—June 10-12, Castalian Springs, Mr. Ivyloy Bishop, director.

District III—

Junior G. A.'s—June 27-29, University of Miss., Oxford, Mrs. Walter Gunn, Director.

Junior R. A.'s—June 27-29, University of Miss., Oxford, Mr. Ivyloy Bishop, director.

District IV—

Junior G. A.'s—July 1-3, Blue Mountain College, Mrs. S. B. Cooper, director.

Junior R. A.'s—May 30-June 1, Tombigbee State Camp, Tupelo, Mr. Ivyloy Bishop, director.

District V

Junior G. A.'s—June 24-26, Legion Lake, Louisville, Edwina Robinson, director.

Junior R. A.'s—June 24-26, Legion Lake, Louisville, Mr. Ivyloy Bishop, director.

District VI—

Junior G. A.'s—June 10-12, Decatur Junior College, Decatur, Mrs. A. B. Wood, director.

Junior R. A.'s—June 13-15, Clarkco State Park, Quitman, Mr. Ivyloy Bishop, director.

District VII—

Junior G. A.'s—June 20-22, Miss. Woman's College, Hattiesburg, Mrs. H. B. Longest, director.

Junior R. A.'s—Aug. 5-7, Camp Dantzler, near Hattiesburg, Mr. Ivyloy Bishop, director.

District VIII—

Junior G. A.'s—June 17-19, Percy Quin State Park, McComb, Mrs. E. T. Harvey, director.

Junior R. A.'s—June 17-19, Percy Quin State Park, McComb, Mr. Ivyloy Bishop, director.

—O—

SOUTHWIDE MEETING—RIDGECREST

The Southwide Y. W. A. camp will be held at Ridgecrest, N. C., July 2-12. The Mississippi delegation plans to travel along together by train. A special car will leave Jackson Sunday night, June 30th on the 11:35 train. They will arrive in Chattanooga before noon Monday and will have that afternoon and night for sight-seeing there; leave Chattanooga the next morning at 6:10 and arrive in Ridgecrest at 3:13 p. m. The total expense for the entire trip: transportation, room and board at Ridgecrest, expense enroute, etc., will be around \$35.00. Suggest this as a graduation gift for high school seniors; also to your Y. W. A.'s who work and will be planning vacations. Girls with passes should be encouraged to plan this trip, their trip will cost around \$20.00.

Things to note:

1. Detailed information sheets concerning each of these camps will be sent to counselors at least six weeks or two months before camp.

2. Counselors bringing 5 or more to camp (this applies to state camps only) will be entertained free.

3. Emphasis is to be placed on Counselors classes—a splendid teacher will teach this class at each camp.

—O—

ANTICIPATION OF A CAMP DIRECTOR

With the coming of summer the youth of European states are anticipating army camps with training for a more vigorous prosecution of the war. While at the same time the boys of our state are looking forward to state and district camps with training for a more vigorous spreading of the gospel of Christ to all the world. As we have watched the state grow from 51 to over 200 and the interest in R. A.'s increase with it, we have every reason to believe that this will be our greatest summer yet to experience in the growth of the camps.

I am sure that these camps, in many respects, will be the most far reaching in effect of any meeting held in the state, when you think of the influence upon the lives of those attending and upon the future of missions and our denominational work. Have you stopped to think just what these camps will be? The best and most promising boys of the churches of our state coming together for the purpose that through inspiration, study and prayer they may come to know and understand God's great plan of the ages for winning the world, and to find their places in that plan. Can you imagine three or four hundred boys meeting for this purpose without there being a difference in their lives and every life and movement they will come in contact with in the future?

When I visualize our growing R. A. organiza-

tion I see a new day for Christ's work. When our boys band themselves together, with Christ as their ideal, to study missions and live worthily of the name "Royal Ambassador" we are going to see a new church for tomorrow. A church with missionary minded preachers, deacons and laymen. A church with the man power of our denomination behind its every activity. A Christ centered church.

These camps are no longer an experiment. They have proved their worth and come to have a definite place in our organization. Miss Robinson has been working since last summer making plans and securing speakers for a worthwhile program. And now we are looking forward to having with us two of the outstanding foreign students from our Southern Seminary. They will bring inspiration and first-hand information from our foreign fields of Rumania and Southern Europe on the one hand and Chile on the other. They are now graduate students and will each return to his homeland to become the president of the Baptist Seminary in his respective country.

For Home Mission emphasis the boys will have the privilege of hearing and coming to know Mr. Paul Bell, one of our missionaries to the Mexicans as well as Mr. Dan Tilden, a native Indian, a Christian and a graduate of Baylor University. With these outside speakers added to our regular staff of camp pastor, teacher, counselors and recreational directors I think you will have to go a long way to find a group who would be better fitted to give inspiration, information and fun.

If I may add a personal word I would like to say to the counselors and boys of Mississippi that I can hardly wait for school to close and camp time to come. A time when I will be able to renew friendships of other years at camp. Friendships and experiences that have lifted me up to a new realization of the presence and power of God. Experience in mission study classes, at vesper services or around the camp fire that have caused me to see and feel the spirit of the universal brotherhood of men as never before.

It is with these anticipations of many new experiences planned for this year and the revival of memorable events and friendships of the past that I look forward to the camps this summer.

—Ivyloy Bishop, Camp Director

—BR—

Dr. Judson Chastain, pastor of Lexington church writes to publicly commend the mayor of his city for his consistent effort to enforce the law, also the new sheriff of the county. Mayor Neilson gives them not only a stiff fine but a prison sentence. And the good people of the city show their approval of it by keeping him in office. The sheriff, Mr. Wm. A. Ramsay, according to the Lexington Advertiser has been making it hot for violators of the prohibition law. A raid on half a dozen places in the county brought in a big bunch of the whiskey sellers and slot machine operators, many of whom pleaded guilty and took their medicine. Thank the Lord for officers like these. Pray for all the officers, that they may have the courage to execute the law.

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SHALL BAPTISTS MAINTAIN SEPARATE EXISTENCE?

J. B. Tidwell

The Union Movement

During the last few years there has grown up among us a powerful unionizing propaganda. It is called "the Ecumenical Movement" and is set for organic church union. It is led by very astute and highly honored Christian men who maintain elaborate offices and large office forces. They are spending large sums of money and seem to have limitless financial resources. The movement is reaching out toward all lands, touching both home and foreign fields, and has created a wide-spread sentiment for organic union. It has identified with it so many good and honored men, that it is difficult to discuss the movement without arousing harmful prejudices.

There are a number of cooperating committees and organizations that foster this movement; such as, the Anglo-Catholics, or High Church element, of England; "The Continuation Committee of the Edinburgh Conference"; "The Federal Council of Churches of Christ in America"; "The Inter-Church World Movement"; and "The International Council of Religious Education." From these and the meetings they represent have come numerous pronouncements and findings concerning unionizing, and in favor of it. Speakers representing them are often found to be dogmatically opposed to denominationalism and keen for unionism. Then, too, there are certain religious publications whose editors employ every possible opportunity to promote unionism and seem to think that organic union will cure all of our religious ills.

The powerful influence of these organizations has manifested itself in such great gatherings as the World Conference on Life and Work at Oxford (1927); in the World Conference on Faith and Order at Edinburgh, and in the International Missionary Council at Madras, India. At all of these world meetings, their discussions laid much stress on the subject of organic unionism.

What do these unionizers want? Some of them say they want, first,

that all Protestants shall unite, and, secondly, that Protestantism shall then unite with Romanism. They want, according to their own statements, the extermination of present denominations. They do not present a platform for denominational co-operation, but for denominational extinction by consolidation. The movement is not inter-denominational, but anti-denominational. One of their leaders is quoted as saying, "Denominationalism must come to be felt as a positive sin." They regard all non-Catholic Christian bodies as virtually one and consider their differences as of no importance. They have already broken the peace within the ranks of certain denominations. They propose to bring about denominational disintegration, and then merge them all into one great Protestant church. It is largely a Pedobaptism movement, led by those who have no appreciation of, nor sympathy for, Baptist doctrines. Some of their leaders have been annoyed because of the Baptist position and have bodily charged that they are the chief stumbling block in the way of organic union.

Baptist Position

These facts and conditions call for the frankest possible discussion. We must, as Baptists, humbly, but courageously and intelligently, face the issues raised and state the case for our denomination. We believe in Christian union but only on the true basis of gospel truth. We, also, believe we have, through the ages, stood by New Testament truth, and we cannot now ignore what we regard as the plain teaching of the Word of God. We will not be turned aside, because we have been misunderstood and misinterpreted. We will continue to express our opinions with conviction and will oppose this and every other movement which mars the spirit of the brotherhood within the denomination and promotes principles contrary to denominational policies.

Baptists believe that apart from the Catholics they are the only denomination with a consistent message. They, therefore, candidly and boldly and yet with utmost fraternal goodwill accept denominational isolation. By our very principles we are automatically separated, ecclesiastically, from all other Christian bodies and cannot unite with them unless we stultify our consciences and give up the truth as we see it.

But Baptists believe that if people think apart, they will and should, if they are honest, walk and work apart. That is denominationalism. For what are denominations but groups of people gathered together around certain beliefs and practices. The only reason all Christians are not in one group, or denomination, is because they do not all have the same beliefs. These beliefs are different and no outward mechanical union can give them the spiritual union for which Christ prayed. We believe, therefore, that Christians should walk together when and as far as they are agreed, and that they should walk apart, when as far as they are disagreed. This again is denominationalism.

Dangerous Tendency

Moreover, Baptists believe that they see in the present union move-

ment all the ear-marks of those incidents that led to the establishment of the Catholic church, and the doctrine of the infallibility of the pope. There is the same tendency to overhead human authority, the same tendency toward adjustment of doctrine to environment, the same tendency to relax a contention for Christ's supreme Lordship, the same tendency to play down conviction and loyalty to conscience. There was then a gradual centralization of all ecclesiastical powers into the hands of a human head. This autocratic power soon led to the suppression of free thought and free speech and this in turn resulted in the Dark Ages, which plagued the world for about a thousand years, and still does in some countries. This movement seems to join Rome in trying to mass together wholly discordant elements, and the result, if they should succeed, would be a universal Protestant church, with all the undesirable and unscriptural features of the Catholic church.

Here we are reminded that the Catholic overhead, or imperialistic, religious control failed in its effort to hold its complex body together. Although it used all of its religious and secular authority and power, it divided into two great antagonistic hierarchies, the Greek and Roman churches. Then followed the reformation and resultant several religious bodies. The many Protestant Pedobaptism denominations of today testify to Rome's failure to hold all Christendom together in one mechanical union. That experience proves that the union sought by the organization of today would hold together only so long as the people do not read the scriptures and think for themselves.

Baptist Separate Existence

To be a little more direct and frank, Baptists are not willing to cease bearing witness to their distinctive principles and practices as they would have to do, if they unite with those of contrary beliefs. To be still more frank, Baptists have not abandoned the hope of converting the world to those truths which they have persistently taught. They propose to tell the world of the Scripturalness of their distinctive principles. The Baptist attitude is not negative. They have a record of evangelism, of expansion, of growth, of achievement. They are natural and successful propagandists, and although some people are disturbed by their stand, they will continue to propagate their sacred principles, although to do so they must maintain a separate existence.

And what are some of the contentions that justify Baptists in maintaining a separate denominational existence? At their roots they concern the very essence of pure Christianity. We protest against creeds evolved and compounded out of mere circumstance. Such efforts rest on sentiment and put Christian truth in jeopardy. Baptists think that all our weakness and division have resulted from a departure from the simple teachings of Jesus and that a return to these principles would stabilize Christianity and bring unity and strength. But there can be no perfect union unless it is genuinely scriptural. We cannot,

therefore, pool our efforts with those who, as we believe, have gone away from the truth. And here are some lines of departure:

First, we dissent from the unionist's plea of economy—a plea for union to save money. Granting that organic union would save money, which is very doubtful, Baptists have still another word. We are more concerned about saving truth than dollars. To us it seems poor economy to save a few dollars at the expense of the perversion of the Scriptures and the loss of some of the most vital elements of our Christian faith. Such a course would involve the future witness of Baptists to certain fundamental facts of religion, such as how we may be saved. But Baptists feel that they not only have a duty to save men from sin, but also, a duty to save the truth by which men are to be saved.

Second, we object to human overlordship. The spirit of the union movement is imperialistic and works from a centralized overhead control. The Roman Catholic hierarchy is the most complete expression of this kind of control. It has shown us the intolerable blight of human control in religion. It should teach us that no greater misfortune could befall us than that all non-Catholics should unite. Certainly the merging of all local churches into one great body which we know as Romanism was the greatest calamity that ever befell our religion. Baptists stoutly object to repeating that folly, even if the movement attempting to do it is called by another name and is presented with beautiful sentiment and by highly honored brethren.

Third, we object to the trend of this movement toward a state church. Such terms as "The Christian Church of China," the "United Chilean Evangelical Church," and the "Indigenous Church" are frequently met in the discussions of the unionists and point to the direction of their movement. It proposes that each country shall evolve out of its own racial and national consciousness and environment a theology and church and form a polity thought best suited to meet its par-

(Continued on page 16)

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Sunday School Lesson

By L. Bracey Campbell

Lesson for March 3
A CRY FOR JUSTICE
Bible lesson: Amos

Introduction:

We are turning back in our Sunday school studies for the coming six months to the scriptures of the Old Testament. I used to be sad when the lessons led into the Old Testament and glad when they led into the New. There are many people who are like that now. I have changed in my attitude toward the Old Testament as I have grown older and I hope a little wiser in my knowledge of the Word of the Lord and in my experience in the life of Him.

Here in New Orleans there is a great building which stirs in me conflicting feelings of civic pride and profound sadness. It is the magnificent home of the Charity Hospital, built at a cost of twelve million dollars. It was designed to be the greatest hospital building in the South, but whoever built the substructure left it in a faulty state and now to visit that great building is to behold the sad plight of a magnificent super structure gradually being ruined by a faulty foundation. This foundation is sinking under a load too great to bear, and the walls of this splendid hospital building are cracking, warping, sinking.

Now there are lives like that, the foundations are poor, hence the upper reaches of the life bow themselves to ruin. Now here is the function of the Old Testament Scriptures. They are the substratum of God's eternal truth, upon which a Christian life may be erected in the knowledge that its foundation standeth sure. It is the Old Testament scriptures which testify of Jesus when after His resurrection He would teach his disciples that His life of suffering was the very life which fulfilled the demands of the law for satisfaction against sinners and enabled God to be just and the justifier of him that believes on Jesus. It was the Old Testament scriptures concerning which he opened their understanding that these disciples might understand how in Him had been fulfilled which were written in the law of Moses and the prophets and the Psalms, concerning Him. Luke 24:44. It was the Old Testament scriptures which Paul told Timothy had been able to make him wise under salvation. 2 Timothy 3:15. So we go back to the Old Testament. Let us rejoice as we study the great truths recorded there and gain strength from their study.

I. The Land and the Man.

Six miles south of Jerusalem is Bethlehem, and six miles south of Bethlehem lie the ruins of the ancient town of Tekoa. It is rimmed on the south, west, and north by mountain tops which shut out the view of everything except the sky, but that twelve miles to the north and grey buildings of old Jerusalem may be faintly discerned against the back-

grounds of the mountains. East of Tekoa there lies a little tillable land. The eastern edge of this narrow plain is broken down to a lower level upon which grow the plants of the wilderness of Tekoa. So dry is this plain and so thin the soil, that it is fit for little except the grazing of the stunted sheep and the beasts of prey which inhabit the land's wild fastnesses. At the eastern edge of this wilderness the land shudders down again over a mass of broken builders to the plain of the Dead Sea. In this wilderness of Tekoa John the Baptist grew to manhood and our Lord Jesus was tempted by the Devil. Back in the eighth century B. C. another prophet of God had lived in this wilderness. It made an unusual character of him because of the constant care of the lovable and helpless sheep he knew a great yearning tenderness of heart. Watchful courage against the wolf, the bear, the lion, or whatever foe would ravage his flock had made this shepherd courageous. The quietude of the desert had given him opportunity to think. He learned in the rare atmosphere to see clearly, both with the outer and with the inner eyes. A line of work in which he engaged apart from his activities as a shepherd required that he climb trees, drawing his weight from branch to branch by the strength of his arms, therefore, he did not stoop. Climbing the rocky hills and breathing the pure air of his mountain home developed his chest. The shine of the desert sun burnt him brown, so he was bronzed, broad shouldered, deep chested, brave, dauntless man—a hearty son of the desert.

God took this man and breathed into his heart a message and commanded him to go to Samaria some 47 miles north of his native village and deliver that message to God's people.

II. Read the prophecy of Amos from start to finish and see how much you can find concerning the preparation through which God passed this stalwart prophet.

He had been led to a knowledge of the chief doings of each of the nations which surrounded his own country. With the eyes of a clear heart he beheld the evidence of their wickedness, but his ability to do this rather increased than diminished his ability to behold the evidences of the sinfulness of his own people. In language as chaste, picturesque, and expressive as is found anywhere else in the word of God he described the sins of the surrounding nations and Israel and denounced the consequent judgment of God on them. Romans 3. Proclamation. Amos' pulpit may have been a street corner, the entrance into the place of worship in Samaria or the very entrance into the King's house. At one of these, or maybe at all of them this dauntless man stood under the burden of a great conviction that God had sent him to call the attention of the people to the multitude of their transgressions. "For three transgressions . . . and for four." So runs his bill of indictment. Hard on the heels of this proclamation follows his plea, "Let justice roll down as waters, and righteousness as a mighty stream." Amos 5:24. The crimes of the people of Israel against which

Amos thundered were the crimes of the greedy rich. They did not want to have their sins denounced. They did not want to listen to upright speech. They oppressed the poor. By keen business dealing they deprived him of all he had. The religion of these people was a mockery and a sham. They went to the places of worship. They even paid their tithes into the Lord's treasure, but when they paid tithes they thought they had paid the Lord to leave them to do as they pleased, that after they had gone to the place of worship and engaged in the outward forms of it, they might go wherever else and do whatever else they pleased. Amos is in his prophecy denouncing pompous sham and the observance of the outward forms of religion without the spirit of it. What he said to the people of Israel might find point in repetition to many cities in our own world. Do the things he said. Have need to be said to your heart and mine.

Romans I.

IV. Romans 4. Prediction.

But Amos feels that the people to whom he is preaching here are not going to pay a great deal of attention to what he is telling. They are not going to "seek good and not evil . . . hate the evil, and love the good, and establish justice in the belief." They are not going to do right. They don't want to do right. So Amos tells them 5:16, 20 that the judgment of the Lord upon them for their sins will be swift and inevitable. The judgment of the Lord upon wickedness always is so and always will be so.

V. Perseverance.

Amos furnishes the first example—nor the last—of a preacher whose mouth the Devil strove to stop, nor is his case either the first or the last where the Devil chose as his agent in his effort to seal the mouth of God's preacher some poor dupe who wore the livery of religion. It was a priest who tried to make Amos cease his preaching, a priest who regarded Amos as being as mercenary as himself. He came to Amos (Amos 7:10-17) and basing his order upon an evident belief that Amos was preaching solely for what he could get out of his preaching in the form of material remuneration, requested Amos in a tone of voice and a form of words which were little short of a command, that he go back down into Judea and prophecy down there, and eat his bread down there. I think his tone of voice said very plainly to Amos "You poor red-necked preacher, go back down into your native woods and rant away to your fellow hicks and hayseeds. You should be able to see that your style is utterly out of place among the dwellers in the city,

the refined and elegant souls of these people are offended by your rude crude speech."

When this demand had been made of him, Amos may have ceased to speak openly but he procured for himself some materials and wrote a book, and this book, written because its author had been forbidden to speak, has placed the name of its author high on the scroll of God's immortal.

TO THE MEMORY OF REV. C. O. COOK

Leaves have their time to fall, flowers their time to wither, stars their time to set, but death has no seasons for its own. As Tennyson so beautifully and fittingly said, God's fingers touched him and he slept. Thus it was with our beloved pastor, Rev. C. O. Cook, as he walked down the streets in the early hours of the morning of March seventh, spreading joy as he went, as he always did. So well and happy when he was touched by God's fingers and he suddenly slept. We as members of the Oak Grove church of which he has been our faithful leader for more than two years realize that we have lost a great leader and true friend.

Every one loved him and always enjoyed his great gospel sermons and appreciated his interest. For both young and old he always had a kind word and cheery smile.

Well do we know that those whom God has called to be with Him have gone to deck the Saviour's sparkling diadem. To the family we extend our sympathy. May we let God direct us in selecting one to lead us as a church.

Perle Curtis

"Pick 'em fat, boys," advises a man who claims to know. "It's a lot easier to live with 200 pounds of curves than with 100 pounds of nerves."

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Don't let impatience lead you into harsh measures for the relief of constipation!

There's no use, for a little spicy, all-vegetable BLACK - DRAUGHT taken by simple directions, will gently persuade your bowels.

Taken at bedtime, it generally allows time for a good night's rest. Morning usually brings punctual, satisfying relief from constipation and its symptoms such as headaches, biliousness, sour stomach, no appetite or energy.

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There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's METAL SPONGE

Thursday, April 4, 1940

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

April Conferences

Friday of this week completes the first week of our 20 district Sunday school conferences during the month of April. We are majoring especially on having the Sunday school officers and teachers present at these meetings. Let all superintendents be sure that all his officers and teachers know about the meetings, and then plan for conveyance for any that may not have a way to go.

The schedule for the remaining three weeks' conferences is as follows:

Monday, April 8, at Utica: Copiah, Hinds, Warren, Claiborne, Jefferson Counties.

Tuesday, April 9, at Summit: Lincoln, Pike, Walthall, Amite, Adams, Wilkinson, Franklin counties.

Wednesday, April 10, at Monticello: Simpson, Covington, Lawrence, Jeff Davis counties.

Thursday, April 11, at Black Jack Church (Yazoo County, near Vaughan Station): Holmes, Madison, Yazoo counties.

Friday, April 12, at Water Valley: Coahoma, Grenada, Quitman, Tallahatchie, Yalobusha counties.

Monday, April 15, at Arcola: Humphreys, Issaquena, Sharkey, Washington counties.

Tuesday, April 16, at Drew: Bolivar, Carroll, Leflore, Sunflower counties.

Wednesday, April 17, at Coldwater: DeSoto, Panola, Tate, Tunica counties.

Thursday, April 18, at Myrtle: Benton, Lafayette, Marshall, Union counties.

Friday, April 19, at Mantee: Clay, Calhoun, Chickasaw, Webster counties.

Monday, April 22, at Oak Grove Church (near Meridian): Kemper, Lauderdale, Newton, Neshoba counties.

Tuesday, April 23, at Noxapater: Attala, Choctaw, Montgomery, Winston counties.

Wednesday, April 24, at Baldwyn: Lee, Itawamba, Monroe, Pontotoc counties.

Thursday, April 25, at West Corinth: Alcorn, Prentiss, Tippah, Tishomingo counties.

Friday, April 26, at Macon: Lownes, Noxubee, Oktibbeha counties.

BE SURE AND ATTEND THE CONFERENCE NEAREST YOU.

April Study Course

Don't forget to have that Sunday school study course in April. It is the month in the Spring of the year for special emphasis on the Sunday school study courses. The diploma books and those on Doctrines, Stewardship, and Missions are the ones we are majoring on this year.

And remember, the Sunday School Board is giving a free copy of Dr. J. M. Frost's great book, The Moral Dignity of Baptism, to any pastor who will agree to teach it or have it taught in his church. Order from the State Sunday School department.

This is a great opportunity to get a good book free, and also to teach your people this important Bible teaching.

Vacation Bible Schools

This is the time to begin planning for your Vacation Bible school. If the one to direct that work has not yet been selected and enlisted and elected, this is the time to do it so that there will be ample time for thorough preparation to be made. This is one of the church's greatest opportunities for real and lasting service to the boys and girls during the vacation time. Let's use it for their good and God's glory. Free literature on request.

Cradle Roll Day Service

The last Sunday in May has long been recognized as Cradle Roll Day. The new program for this day is now ready. Order as many copies of "A Charge To Keep" as you will need.

B. O. B. F.

BRYAN SIMMONS
Field Representative

Some weeks have passed since an article has appeared under the above heading; but that is no sign that we have not been busy. A few Sundays ago the field representative and a group of the children made six presentations on one Sunday. Many other Sundays we have gone to three or four churches. The people have received us kindly, given some immediate response and assurance of further help in the future.

Finances

Receipts for the Rebuilding Fund have fallen off considerably of late. We see two or three reasons for this. One is that we have been passing through tax paying time. Another is other specials. Our good women have been busy with their special offerings for Foreign Missions and for Home Missions and we want to congratulate them on their successful efforts. Along with these has been the strenuous efforts in behalf of the "Now Club" for the payment of the denomination's bonded indebtedness. All these are worthy causes, but with just so much money to give it is hard to get around to the needs of all. The Rebuilding Program is suffering; but we shall be patient and pray for a better day.

Visitations

The churches of Jackson are being represented in Sunday visitations to the Orphanage. Each church sends a group to dine with us one Sunday and that group goes back with an invitation to the entire congregation to visit the campus on the next Sunday afternoon.

The purpose of these visits is to get better acquainted with the situation with a view to a general canvass of the city through the churches. Many are coming to see us and we are hopeful of the results. We are praying that the people of Jackson will ultimately provide enough funds for a building.

In this connection let us urge churches outside of Jackson to visit us either on Sundays or during the

week.

Mother's Day

This day, the second Sunday in May, has been designated as a day for a special offering for the Orphanage. For the past few years there has been a good response; but we are anxious to see this one be the most general and the most generous. We are now in the midst of the construction of the J. E. Byrd Memorial Chapel, and we are hoping the Sunday schools of the state will raise enough money by Mother's Day to complete it.

\$10,000.00, in addition to what we have, is needed for this building.

If the fine spirit of cooperation shown by the women in the efforts for their special mission offerings is manifest in behalf of this undertaking the money will be forthcoming. Can we count on you to help?

MRS. BEULAH MAYO

As we ponder over by-gone days, the memory of one of our members of Williamsville Baptist Church, is a bright spot in our memory.

Mrs. Beulah Mayo, a loyal member of Williamsville Baptist church, passed away one year ago today (March 25). Her life was so quiet, gentle, and sweet and Christlike.

As time goes by we realize more and more how much she meant to our church and community. We miss her presence, her loving advice, and her gentle exhortation.

Her home was a pleasant place to visit, a place where the bread of life was broken, a place where you could go when downhearted and come away with renewed faith in God. One of her favorite scriptures was, "And let us not be weary in well doing, for in due season we shall reap, if we faint not." Gal. 6:9.

We miss her, but we couldn't wish her back, because we know she is happy. So my prayer is that God will give us more like her to shine

for Him in a world of darkness.

One who loved her,
Mrs. John W. Davis.

JOHN DUKE

On Thursday, March 14, God in his goodness saw fit to call from our midst brother John Duke. This good man had been in delicate health for a number of years, but was just recently confined to his bed. He was seventy years old and had been a member of the Baptist church for fifty seven years. Three children survive. They are: Mrs. W. B. Pope, West Point; Mrs. Charlie Smith, Picayune, and Mrs. W. D. Edmonson, Pheba. One sister, Mrs. Lou White, and one brother, Julian Duke also survive.

—W. A. Frye, Pastor.

FOR SALE: A good used Wing Piano, with two extra pedals, for \$65.00 at the old home, 4 miles from Terry. Apply to Mrs. W. A. Clement, Alta Woods, Jackson, Miss.

Troubled by CONSTIPATION?

Get
Relief this
Simple
Pleasant
Way!



There's no law against a person taking a strong, bad-tasting purgative. But why should anyone make an "ordeal" out of a simple case of constipation? Taking a laxative can be as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax! Ex-Lax gives you a good, thorough bowel movement without causing stomach pains, nausea or weakness. It is effective, yet gentle in action. Next time you need a laxative, try Ex-Lax. In 10¢ and 25¢ boxes at all drug stores.

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BOOKS FOR MOTHER'S DAY • MAY 12

HOME LIFE IN THE BIBLE

Emma Williams Gill

Forty chapters on how people in Bible times lived; their marriages, house-building, household furnishings, food and cooking, sewing, family relationships, and all those "gossipy" things dear to a woman's heart. The book is illustrated and has an attractive jacket. An ideal Mother's Day gift. \$1.25.

GIVE YOUR CHILD A CHANCE

Sallie Rust Moss

Dedicated by the author to mothers, this book is the answer to the question, "What shall I do with my child?" Seven chapters on such subjects as winning obedience, justice, confidence, reading habits, honesty, and ideals. Mothers (and fathers, too) will welcome this book and profit by reading it. \$1.00.

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JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Guess what! I took a day off this week and with a careful driver and some congenial friends, made a trip to historical Natchez, to look at some of the charming old homes; and to admire some of the treasures that were accumulated by the grandmothers and grandfathers and great grandmothers and fathers of many who live there now; and to enjoy the beauty of the countryside and the gardens, lovely with clusters of purple wisteria, yellow jasmine, red bur, gray Spanish moss, and ozeleas and japonicas blazing with color. It was a delightful day — our only complaint being that it was entirely too short.

There are many places of beauty and interest in our state. It seems to me that we Mississippians ought to learn all we can about them, and appreciate them. In fact, there is beauty all about us if we'll open our eyes to see it.

With love,
Mrs. Frances Steele

BIBLE STUDY Paul Reaches Rome Read Acts 28:11-31

After three months, the centurion took Paul and the other prisoners on a ship that had been waiting at the island until the winter was over, and they sailed away to Puteoli, where they stayed seven days with some disciples; then they continued by land to Rome. When the Christians at Rome heard that Paul was coming, they went to meet him at a place called the Three Taverns. When Paul saw them, he thanked God for saving him from so many dangers and felt in his heart that God would still take care of him. When they reached Rome, Paul was allowed to live in a house by himself with a soldier watching over him; yet the chains which he had worn so long were not taken off him. After three days he sent for the chief men among the Jews who lived at Rome and told them why he was sent a prisoner to Rome: not because he had committed any crime, but because he believed in and preached Jesus, the Savior, of whom the prophets wrote. These Jews had received no messages about Paul, nor had any come to them to accuse him, and they were interested to hear him speak. They fixed a day and came to him at his house in great numbers.

From morning to evening he taught them and tried to lead them to see that Jesus was the promised Messiah, spoken of by Moses and the prophets. Some believed and some turned away. Paul told them that this was the way Isaiah had said the message would be received. However, he said that the Gentiles were hearing and accepting the gospel. For two years Paul lived in Rome in a house which he rented. There he welcomed all who came to hear him and taught them about Jesus, without fear, for no one tried to prevent him.

New Hebron, Miss.,
March 23, 1940

Dear Mrs. Steele:

I am a little boy four years old. I do not go to school, but I go to Sunday school and church every time I can. My mother reads me the letters the other children write. I enjoy them very much. I hope this will surprise mother and father in next print.

A new friend,
Charles Ray Dampier
Charles Roy, we are happy to have you in our circle. We are always glad to welcome the little

fellows because they will have longer to belong to the circle.—F.L.S.

Ocean Springs, Miss.,
March 16, 1940

Dear Mrs. Steele and Circle:

Here I am once again with my little mite. You may tear it in two and send one half to B. B. I. and the other to the orphanage. I am glad to see a letter on the children's page from Biloxi. I seldom see an article from that town. I see in your letter to the circle that you advise the learning of Psalm 19:14. Now may I advise the reading of Psalm 37 by all the circle. It is a glorious chapter with so much deep and good thinking in it. The psalms always appeal to me like the book of Job. Thanks for your kind attention.

Sincerely,
Mrs. CAP

Mrs. Cap, we thank you for this gift. Fifty cents will go to the B. B. I. scholarship and fifty cents to the orphanage as you suggest. I hope many will read the Psalms which you mention. I have done so.—F.L.S.

Hattiesburg, Miss.,
116 New Orleans St.,
March 22, 1940

Dear Mrs. Steele:

I am a new writer to the Children's Circle. I am also a new-comer to Hattiesburg. I go to Sunday school every Sunday I can. I always read the Children's Circle and I like it very much.

I hope my letter misses the waste paper basket as I want to surprise my mother and daddy.

My name is Joyce Browning. I go to school I am thirteen years old and I am in the seventh grade at the junior high school in Hattiesburg. I like it real well here.

I hope you can read this letter. I can write pretty but right now I am in a kind of hurry, so please excuse my writing. I will write better next time.

I am sending a nickel for the orphans. Hope it will do some good. It is such a little bit, but I have always heard that every penny counts so hope this nickel counts.

Your new writer,
Joyce Browning.

Joyce, if every penny counts, then it seems that five cents would count five times. Thank you. Write us again.—F.L.S.

Winona, Miss.,
March 23, 1940

Dear Mrs. Steele:

I have written to the circle once before, so I decided to write again.

I have a grandmother 102 years old and she will soon be 103. The last time I wrote to your page, which was about a year ago, she found my letter, as she was the first one to read the paper, and when I got home from school she showed it to me. But she cannot see well enough to read now.

I would appreciate it for every one who reads my letter to write to me, my address is R. F. D. No. 2, Winona, Miss. I had a sister and brother in B. B. I. last year, their names are Mary Sue and Lunsford Heath. Mary Sue often talks about Miss McLellan.

I hope I have not written too much so I will close. I am sending 5c for the orphans.

Your friend,
Jenelle Heath

Jenelle, you must read your letter to that dear grandmother this time. You will have to be eyes for her now. We appreciate your gift.—F.L.S.

Waynesboro, Miss.,
March 25, 1940

Dear Mrs. Steele:

Each month for the year 1940 we are sending an offering from the Intermediate Department of our church to your circle. We have four classes in the department and Mrs. W. G. Saxon is our superintendent. She is faithful and loved by all. Please apply 50c to the Baptist orphanage and 50c for our B. B. I. girl.

Yours truly,
Mrs. W. O. Mauldin,
Department Secretary

Mrs. Mauldin, we truly appreciate this Intermediate Department with its excellent officers and teachers and fine boys and girls. Thank you every one.—F.L.S.

Kosciusko, Miss.,
March 26, 1940

Dear Mrs. Steele:

Here we come, wanting to join the circle. We are little school boys, and girls, in the second grade. Our teacher is Mrs. H. C. Hemphill. She reads the children's letters to us every week. We enjoy hearing from the little boys and girls over the state.

With the help of our teacher, we are glad to send a little donation of sixty cents for the orphans. We hope they enjoy spending our pennies as much as we have enjoyed sending them.

We shall be very grateful to you, Mrs. Steele, if you can find a place on the page for our letter.

Sincerely,
The Second Grade Children
of Williamsville School.

We surely do have a place on our page for this letter and we have gratitude in our hearts for this gift. I'm sure it will be a blessing to the little folks to whom it goes.—F.L.S.

Benton, Miss.,
March 25, 1940

Dear Mrs. Steele:

I am a little girl nine years old and in the third grade. I go to school every day. My teacher's name is Miss Gladys Plunkert. I have not missed but two days this session and that was when my grandmother was buried, March the thirteenth. I enjoy reading the children's page very much. As for my pets, I have a puppy named Slug. I have one sister and one brother. My sister is married and lives in Kosciusko. My brother is sixteen and in the eleventh grade.

I go to preaching and Sunday school. Our pastor is Rev. A. A. Kitchens. Well—as this is my first time to write to the Children's Circle, I will close.

Your new friend,
Bonnie Louise Van Devender
Who remembers to feed Slug, Bonnie Louise, you or mother? Is he a big or little dog, and can he do any tricks? There are lots of things we want to know, aren't there?—F.L.S.

Olive Branch, Miss.,
March 26, 1940

Dear Mrs. Steele:

Since my Jeannie Lipsey club is eight years old this month I am sending a birthday offering from my club and my sister, Margaret, who was nine years old the twenty-third of March.

With love,
Fannie Mae Henley

What a desirable way to celebrate the anniversary of the first Jeannie Lipsey club! We've been missing hearing from Margaret, so we're glad to hear from her and receive her birthday offering. Thanks to both of you. Our wish for the club and Margaret is that they both may "live long and prosper."—F.L.S.

Smithdale, Miss.,
March 28, 1940

Dear Mrs. Steele:

This is my first time to write you. I have one sister, Martha Dell, and two brothers, Ray and David. I am seven years old. I go to school at Mars Hill. I am in the first grade. My teacher is Miss Carr. I like her very much. I am sending ten cents

for the orphanage. I am at Grandmother's house.

Lots of love,

Mary Hellon Wilson
I'm wondering, Mary Hellon, if your being at grandmother's house had anything to do with your writing to the circle. I've noticed that most grandmothers are always encouraging their little folks to do helpful and good deeds. We are glad to have you in our circle and are very grateful for your contribution.—F.L.S.

Thursday, March 28th

Dear Mrs. Steele:

Enclosed please find fifty cents. Use where needed most. Also, I am sending eight coupons.

Your friend,

Mrs. E. B. Traylor
Mrs. Traylor, we thank you and we hope that you'll soon be well.—F.L.S.

RALLY AT McCOMB HUGE SUCCESS

The Intermediate Sunday School Rally held last Sunday afternoon at the First Baptist Church, McComb, Miss., was a great success from every angle. A great attendance, a great spirit, a great message, and a great response.

Thirty churches! Eight associations! Three hundred and eighty-seven persons drove 609½ miles. Including the people from McComb this makes a total of 3,383 miles. This is a great record!

East Columbia won the attendance banner, with 29 persons traveling 54 miles, or a total of 1,566 miles. Bunker Hill traveled the longest distance — 62 miles. First Church, McComb, had the largest number with 74 attending.

From the opening song, What a Friend We Have in Jesus, to the closing prayer by brother Gill, interest was high, enthusiasm evident, and one brother wanted to know: "When are we gonna have another meeting like this?"

After a heart sound, cordial welcome from the host-pastor, brother Wyatt Hunter, Dorothy Kincaid from the Southside McComb Intermediate department, gave the 100th Psalm, the Intermediate Scripture. The splendid Intermediate Choir of First Church, McComb, sang the Intermediate theme song—"Serve the Lord with Gladness." A radio interview on Intermediate Sunday School Work explained every phase of the work. First Church, Brookhaven, brought a fine group of Intermediates to sing "Winning Intermediates."

The feature, Intermediates for Christ, was delivered by Scotchie McCall, the friend and champion of all Intermediates. His message was full, timely, interesting, and challenging. Hundreds of hands were raised pledging to win some soul to Christ during the remainder of 1940.

We thank God for our leaders, our Intermediate workers, our Intermediates! This meeting proves that people love the Lord and will go study, work, for Him!

—Reporter.

BURNS
To quickly allay painful throbbing of small burns and ease parched skin, apply at once, soothing
RESINOL

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Note Change in Dates for First 3 District Conventions

It seems necessary and wise to change the dates of the first three meetings in our series of District Conventions. We have just mailed to all Young People's Unions a sheet giving the list of the conventions. These sheets carry the old meeting dates. Please change them to read BATESVILLE JUNE 19; MERIGOLD JUNE 20; WEBB JUNE 21; OXFORD JUNE 22. We might also look at the dates and places of the others, they are: Baldwin, June 24; Vardaman, June 25; Philadelphia, June 26; Bay Springs, June 27; West Laurel, June 28; Juniper Grove, June 29; Salem, Walthall County, July 1; Bude, July 2; Wesson, July 3; Morton, July 4; First Canton, July 5. Plans are rapidly coming to completion for these meetings. The program will consist of contests and Bible story telling by members of the Story Hour, Junior Memory Work, Intermediate Sword Drill, and Young People's better speaking. Our missionary guest is to be brother I. E. Gonzalez, missionary to the Mexicans. Methods conferences for the discussion of plans and solutions of problems will be an important part of the program. Good music, short talks, devotional thoughts, and colored pictures of Ridgecrest, with other special features added will make the program wholesome and helpful.

Our Calendar for the Month

Our general theme for 1940 is "The New Testament Pattern of Church Membership." The theme for April—Walking in Newness of Life. The Scripture, We are buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Romans 6:4ASV. Denominational emphasis: Christian Literature. Activities: Recheck the Training Union roll to be sure that all members are giving systematically to the church for all objects. Observe Youth Week, April 7-14. Put on campaign to secure subscriptions for the state Baptist paper (The Baptist Record). Encourage personal soul winning.

Do you have a calendar in your place of meeting? We will be glad to send you one if not. It will make a big difference in the work of your union, the interest of the members, the efficiency as a whole if you follow the suggestions of the calendar.

Wanted: Sixty Volunteers For Five Weeks—July 14-August 16

The above heading appeared several weeks ago and we are gratified at the response that has been made. Every week since then there have been several to offer their services. The plan as stated before is to divide these sixty workers into three groups, twenty each. Each group

will work in different sections of the state and each group will cover five associations and fifty churches. They will go by twos, working in ten churches a week. Three groups will therefore cover 150 churches in the five weeks. Our aim is to work in churches that do not now have a Training Union, in all cases the workers will work in rural churches. Students, school teachers, and others who find this time vacant are offering it for this campaign. It is a voluntary service, but the Lord will reward every service in His name.

Two Books You Will Want For Your Library

The Faith of the New Testament is the title of a new book by Dr. W. T. Conner, professor of Systematic Theology, Southwestern Seminary. The book will be most helpful to all Bible students as commentary.

If interested in archeology you will want a copy of The Spade and The Scripture, by James C. Muir. Dr. Muir shows how "God, in his wisdom, buried beneath the debris of the ages the proof of the trustworthiness of his word and kept it hidden through the centuries biding the time when the mouth of the gain-sayers must be stopped."

Gloster Training Union Plans Study

Thanks to Director E. V. Moseley, Jr., we have a good report of the Gloster Baptist Training Union. Their union has a membership now of sixty with growing interest and enthusiasm. This week two classes are being taught, Training in Church Membership, and Training in Bible Study. Mr. Moseley also reports that the new interest in the Training Union shows a marked increase in the evening preaching attendance. The number doing the Daily Bible readings continues to increase and the programs are given, for the most part, without the use of the Quarterly in the meeting. We are glad to have this word from Gloster and congratulate them on their progress.

Secret of West Laurel's Rapid Growth Revealed

West Laurel has shown a marked growth in her Training Union work in the last year and a half, and the secret seems to be in the fact that about a year and a half ago the director, Mr. Clifton Keen, decided that they should departmentize their union. At that time there were about fifteen leaders and workers in the Training Union with an average attendance in the unions of 120. The number of leaders and sponsors has been increased to 35 and the average attendance has jumped to 275. Each of the five departments has its Department Director, those serving in the capacity of Department Director are: Story Hour, Mrs. Felton Holley; Junior, Mrs. Horace Headrick; Intermediate, J. D. Headrick; Young People, Miss Kate Sumrall; Adult,

Bill Boutwell. The general officers of the Training Union are: Pastor, J. H. Street; Director, Clifton Keen; Associate Director, Clifton Stone; Secretary, Miss Annie Davis. Congratulations are certainly in order, and our hats are off to the departmentization of the Training Union in all churches where the possibilities are for two or more unions to the department.

CONCERNING THE BALTIMORE CONVENTION

Austin Crouch

Time and Place:

The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will hold its fifty-second annual session in the Fifth Regiment Armory, Baltimore, Maryland, June 9-11, 1940. The opening session will be held Sunday afternoon, June 9.

The Southern Baptist Convention will hold its eighty-fifth session in the Fifth Regiment Armory, Baltimore, Maryland, June 12-16, 1940. The opening session of the Convention will begin at 9:30 a. m., Wednesday, June 12.

Messengers and Registration Cards: Article II of the Constitution of the Southern Baptist Convention concerning messengers to the Convention is as follows:

"The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers."

For the convenience of churches and messengers, the Executive Committee of the Convention has prepared Registration Cards for the certification by churches of messengers. These cards may be secured from the secretary of your State Mission Board.

Railroad Fares:

The railroads are not granting any special reduced Convention rates. Low rates, open to the public, are on sale daily at all railroad ticket offices. These rates are lower than the one and one-third round-trip Convention rates granted by the railroads some years ago. It will be well for messengers and visitors planning to attend either of the Conventions to consult their local ticket agent in order to secure the type of transportation best suited to their individual needs. Tickets purchased by use of a Clergy Permit, in most cases, will be less than the general low-rate fares now in effect. It will be well for persons holding either a Southern or a Western Clergy Permit to find out from their local

ticket agent whether a round-trip ticket may be purchased by the use of such permit; otherwise, it will be necessary, also, for them to have an Eastern Clergy Permit.

ESTES IN SUNFLOWER COUNTY

We have just closed a series of revival services three miles out in the country west of Drew, with 63 additions, 13 coming by baptism. We organized a church which they named New Hope Baptist Church. We also organized the Sunday school and B. T. U. Although we had a light hail storm Sunday morning, there were 50 in the new Sunday school.

This week, I am in another meeting eight miles west of Drew and we still need your prayers daily.

I am thankful to brethren L. E. McGowen, pastor at Moorhead and county chairman for evangelism; Howard E. Spell, pastor at Drew; J. W. Sturdivant, pastor at Merigold; and B. D. Hardin, pastor of Bruitt Church near here. They all visited and helped to arrange for these two meetings. God bless the pastors, for when they help us the work goes forward in a greater way.

E. D. Estes, State Evangelist

Miss Myrtis Haynie, Durant, was elected president of the student government council of Blue Mountain College for the session 1940-41 at a recent meeting of the student body. She was graduated from Hillman last year. Is a daughter of Rev. W. R. Haynie. Since enrolling at Blue Mountain she served as Y. W. A. leader, a member of the student government council, and was a member of the Junior-Freshman wedding party, and has been taken into the Modenians.

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If you want a thrill, a shock that will knock you off your feet, the surprise of your life, an experience that will scare you out of two years' growth, don't eat razor blades, or swallow fish hooks, or go to Africa to hunt lions and be attacked by a herd of elephants; just get together the intermediate boys and girls of your church and lead them to tell what they know about the church to which they belong.

Teach them the B. T. U. study course book entitled "Training in Christian Service" and instead of lecturing to them, lead them to talk freely about the things outlined in the book. We did this recently.

In the class we had 18 bright, enthusiastic, interested, loyal members from some of the best homes in our church. Some have been in B. Y. P. U. since they were nine. All are in high school.

Chapter 2 is on "The Kind of Church to Which I Belong." The first question we asked was, "Can you name the seven marks of a Baptist church?" They named them, the first of which was, "It is of divine origin." We wrote that on the black board and to be sure they understood what it meant, we said, "Of all the churches in the world, which was the first to be organized?" We, of course, expected them to say, "The Baptist Church," but they didn't. As with one voice they shouted, "The Catholic Church." This answer came so unexpectedly we had to hold onto the black board to keep from falling, but to keep them from knowing we were surprised, we wrote on the board, "First, Catholic." We then said, "Taking the churches in order, when was the Baptist Church first organized?" Again they all answered, "The Baptist Church was the fifth church to be organized." We had to lean against the piano for support this time, but still didn't let them know that we knew better. We asked, "How did the Baptist Church come to be organized?" Three hands went up. The one we recognized said, "Well, there were no Protestant Churches until Martin Luther protested and came out of the Catholic Church. He organized the first Protestant Church..." We said, "What is a Protestant Church?" They answered, "The churches that came out of the Catholic Church are Protestant Churches." We said, "Name them." They named several among which was the Baptist Church. We asked, "Where did you get this information?" They answered, "Out of our history book we are studying in high school." This time we did not even trust the piano, but backed up against the wall. We asked for the name of the history and they gave the name of the ninth grade history book, "Early European Civilization" by ————. We of course got them straight on this point, like we thought we had several times before.

Our second question was, "Name the officers of your church." They did so, naming the pastor first. We said, "Now let us see how these officers are elected. If your pastor should die or move away, how would your church secure another pastor?"

One answered immediately, "There is some kind of a board in Jackson that would send us one." We had to sit down, and did so so quickly we like to have bursted the bottom out of the chair. When we were able to talk we said, "A board in Jackson would send you one?" And another answered, "No, it is not in Jackson, it is in Nashville." We had to go to our study to get some crayon, and after getting some fresh air came back and got them straight on that point.

Our next question was, "What are the duties of your pastor? What do you expect him to do?" If we had no more to do than they outlined we would ride easy. It has not dawned upon them that a pastor today is the executive head of an institution with a world program and with four separate departments with a multitude of officers with as many duties, all of which the pastor has to supervise in addition to his regular duties as preacher, pastor and general counselor in matters of religion and morals both domestic and civic. The duties they named were: preach, teach study courses, visit the sick and newcomers, lead prayer meeting, marry and bury people, and develop the social and spiritual life of the members. One who is not a Baptist, but who attends our B. T. U. added, "baptize all the babies." Our class said, "Our pastor doesn't baptize babies." We said, "Why do not Baptist ministers baptize infants?" One very correctly said, "Because one cannot be baptized until he is converted, and babies can't be converted." Just to be sure they were clear on this we asked, "What is the other reason?" We waited a moment to see if another reason would be given, then it came, "Because we are baptized for the remission of sins, and infants haven't any sins to be remitted," and three started to write that down as a reason.

Now, brother, don't just rear back on your dignity and say, "May young people know better than that." You just lead them to talk freely without fear of being embarrassed and see if they won't knock you for a loop. Then go some place where you will be alone and try to figure out what Christ meant when He said, "And while men slept, and enemy came and sowed tares among the wheat."

A Mississippi Pastor.

SOME RECENT MEETINGS
By Evangelist Barney Walker

At the end of the year 1939 I found that the year's work had netted 1,151 additions to churches and of this number 723 were on a profession of their faith. While the professions of faith averaged slightly more than two per day, this number seemed to be pitifully small in comparison to the number that should be reached. I therefore resolved to set a goal for this year and attempt to work to that goal. My desire is to win a thousand to Christ this year.

With this goal in mind we began our first meeting at Lucedale February 11th. All the services were held in the High School building and all the churches of the town cooperating. We had 53 professions of faith

there and one of the greatest revivals among young people I have ever witnessed.

We held our second meeting in New Augusta. We held the morning service in the School building and the night services in the Baptist Church. We also had the cooperation of all the churches and the school. We had 71 professions of faith in this meeting. The most singular experience of my lifetime was witnessed here. We had 60 professions of faith in one service and not one of them was less than 10 years of age. The total professions here was 71.

We have just closed our third meeting with Dr. Chastain and the saints at Lexington. While at this meeting we were privileged to attend chapel on several occasions and the school faculty allowed the children to come to the services at the church. The most outstanding services of this meeting were those held in the nearby C. C. C. camp. In one service at the C. C. C. camp we had 34 young men to confess Christ. In another we had 22. The preparatory work for this great harvest had been carried on by Dr. Chastain and the good people of the Baptist Church for many months. I think the total professions in this meeting was 66.

In each of these meetings we are deeply indebted to the pastors and school superintendents. At Lucedale Rev. Jenkins, the Baptist pastor; Rev. Alums, the Methodist pastor, and Prof. Dorset combined to make a grand team. In like manner, Rev. Moore, the Baptist pastor; Rev. Hilbun, the Methodist pastor, and Prof. K. T. Sullivan made a fine team at

New Augusta. We had the same fine spirit of cooperation from Dr. Chastain, the Baptist pastor, Prof. Kenna and Captain Herrington at Lexington.

Rev. Ray Walker has been my able assistant in all these meetings.

I will be with Rev. Kirkland at Port Sulphur, La., for the next two weeks, beginning March 24.

A dog seized a joint of meat while his master was visiting the butcher's.

"Is that your dog?" asked the butcher angrily.

"It was," replied the other, "but he's supporting himself now."

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Lazy Bowels, and Also
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Thursday, April 4, 1940

THE VATICAN EMBASSY

By Dr. Edgar H. Henderson

Up to now I have been wholly concerned with usurpation of authority and episcopal tendencies in our denomination, which in principle seems to abhor such things. I wish now to say a word on the merits of the Church-State problem raised by the Taylor appointment. I personally subscribe wholeheartedly to the principle of separation of church and state, and I think all our Baptists would also if they thought about the matter at all. But I may still raise a serious question as to whether a specific act of Mr. Roosevelt or of anybody else is a violation of that principle. Our constitution says Congress shall make no laws respecting the establishing of religion, and that is all it says on the subject. If Congress did pass such laws, its acts would be unconstitutional, and would violate the principle we are discussing. But I am unable to see how any diplomatic relations of ours with anybody would ever violate the principle or contravene our constitution on the point. Consequently, even if Mr. Roosevelt should send a duly accredited ambassador or minister to Vatican City, I would be at a loss to find a chain of reasoning by which to show that this violates the Church-State principle. We have most important diplomatic relations with several states that have an established state church, and Southern Baptists have never excited themselves, so far as I know, about our having such relations. The King of England is head of the Anglican Church and head of the government also. What Baptist ever demanded that we withdraw our ambassador to England on this ground? The Convention seems to have reasoned that what the President is really doing is to send an ambassador to (or have diplomatic relations with) the Roman Catholic Church, and to have assumed that the Pope is not really a temporal sovereign. Hence the resolution opposed "establishing diplomatic relations with any ecclesiastical organization." But such a resolution is essentially meaningless, since diplomatic relations can only be between nations or governments of states. Consequently the resolution does not touch the Taylor appointment, for Mr. Taylor would legally relate himself necessarily to the Vatican State, not to the Roman Catholic Church. This is why I said the Convention had not passed any resolution touching the Taylor appointment. I had carefully read the resolution; hence my statement. The Convention appears to have been misled by a statement of the recently president of the Baptist World Alliance when he said, in his great address, "The plea that his (the Pope's) dominion over a few acres of ground, called the Vatican City, gives him the status of a temporal sovereign is essentially unreal." Every lawyer must necessarily be amazed at such a pronouncement. Size has nothing to do with the sovereignty of a state as a legal status. A little state like Panama has as much sovereignty as the largest state in the world in the eyes of the law. We Baptists may wilfully refuse to recognize the temporal sov-

ereignty of the Pope, but he has it just the same. (See the Encyclopaedia Britannica, the World Almanac, or any recent history). But if the Pope has no sovereignty, we cannot object to sending embassies to him on the ground that such will violate the Church-State principle, unless we resort to the extremity of saying that every time an official of the U. S. confers with a religious leader or group of leaders, he is violating the Church-State principle. Before we Baptists again attempt to assert profound legal principles, I would suggest that we consult some lawyers, lest we make ourselves laughing stocks, and that we consult non-political lawyers, lest we be used by political congressmen to slap Mr. Roosevelt for them.

I would add one final suggestion. Even if a principle has been violated, or a right transgressed, it may sometimes be the part of wisdom not to assert the right or denounce too violently the violation. If sending an ambassador fully accredited to Vatican City may bring an earlier end to Europe's present war, even those who think such to be a violation of the precious Church-State principle might well refrain, as it seems to me, from voicing vigorous protests.

Sincerely yours,
Edgar H. Henderson

Remarks by the Editor

Reducing the article above by Dr. Henderson to a few words and simple statement, it is this, that the act of sending an ambassador from the head of the United States government to the Vatican is not a violation of the principle of separation of church and state, because the constitution does not forbid it. Dr. Henderson did not quote all that the constitution says on this matter; but let that pass. The constitution does say that the president may appoint ambassadors with the advice and approval of the Senate. He did this without the advice and approval of the Senate and so violated the Constitution, if Mr. Taylor is an ambassador. He swore to abide by the constitution.

The constitution does not in specific words provide for the separation of church and state. But it does not provide for any official dealings between church and state, and for the President to deal with the head of the Roman Catholic church is going outside the constitution.

But Dr. Henderson says the Pope is a temporal sovereign, the head of a political state. Very true, a state that covers only a few acres of ground and has a few hundred people in it. Does Dr. Henderson or anybody else believe that Mr. Taylor was sent to the head of a political state. Nobody believes it. Mr. Roosevelt addressed him as the pope and not as a political sovereign. As a political ruler he has no influence in making peace. It is only as head of the Catholic church. Mr. Roosevelt addressed him in the same capacity as he addressed the Jewish rabbi, and the President of the Federal Council of the Churches in America; because of their religious position. There is no use blinking this; every body knows it. Mr. Roosevelt himself said the reason was the same in each case.

Dr. Henderson says that those who accept Dr. Truett's statement made at the Baptist World Alliance, need to consult a lawyer. Has Dr. Henderson consulted a lawyer? There are some things so simple and manifest that any ordinary man can see for himself. We have great respect for lawyers and have consulted with them on occasion, and in this case would not be at all afraid of a lawyer's opinion, but I do not need to ask one about whether two and two make four.

Dr. Henderson gives his whole case away when he says that if a principle has been violated or a right transgressed, it may be part of wisdom not to assert the right. You simply cannot come to any good conclusion by submitting to wrong without protest. Paul most vigorously condemns those who say, "Let us do evil that good may come."

JULIUS T. RHODES

Brother Rhodes passed from our midst, March 1, 1940. We miss him greatly, and in his going we lost a beloved friend and substantial citizen.

His wife, Mrs. Josie Rhodes, remains with us, a consecrated Christian and one of the most loyal members of the Perkinson Baptist Church.

Brother Rhodes was a member of the Baptist Church most of his life, the past several years of which were spent at Perkinson.

May God bless his loved ones who remain to mourn his departure.

R. H. Campbell, His Pastor.

SAVING AMERICA TO SAVE THE WORLD

By Dr. Roland Q. Leavell

Published by Fleming H. Revell & Company. Price, \$1.00.

I have read with great interest and profit the recent volume published by Dr. Roland Q. Leavell on the above subject. The discussion is vital, important and pungent. Every chapter rings with the truth and is impassioned by a fired heart. All who read will be profited and inspired.—L. R. Scarborough.

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Count Nocount: "I really can't say. You see all our family records were lost in the flood."

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SHALL BAPTISTS MAINTAIN SEPARATE EXISTENCE?

(Continued from page 9)

ticular need. Each country would have a different type of Christianity, reflecting the social, political, and ecclesiastical parties and prejudices of its people. These so-called indigenous churches would not represent true Christianity, but would be a manmade or human religion, and in effect would be a state or national church. This situation would destroy our doctrine of "A free church in a free state." The church would look to the state for support and the state would demand that the church abide by its decrees. It would claim certain functions of religion and subordinate religion to its own uses. This would bind the state and church in an inseparable union. But Christianity is not a national religion, and the church is not a national institution. Baptists, therefore, are bound by their consciences to stand against any state church and for complete separation of church and state.

Fourth, here arises the kindred question of independent church government. Baptists are naturally and even radically democratic. They are individualistic and naturally believe in the independence of the local church. Their idea of a church is that it shall be self-governing, self-supporting, and self-propagating. All this arises out of the doctrine of the competency of the individual soul in all matters of religion. To a Baptist the Christian religion is primarily the personal relation of the individual soul with Christ by faith. This very naturally leads to the further belief that all believers are entitled to equal privileges in the church. The direct relation of the soul to Christ and the equality of believers in the church demands the voluntary in all ecclesiastical organization, and forces Baptists to reject all forms of centralized religious government. The true and undelimited authority of Jesus Christ is the organizing principle of every Baptist church and constitutes an impossible barrier to the union of Baptists with any denomination having other views of the church. It forbids ranks in ministers, such as cardinals, bishops, and popes. Moreover, since the churches are self-determining no committee, association, or convention could possibly transfer the least church to a union it did not desire. As we see it, there is no earthly power that can control any church no matter how weak. Thus, by the very genesis of our church life, we cannot unite with others without the loss of great numbers who would refuse to unite.

Fifth, another word must be said about individuality. The Bible and especially the New Testament is an individualistic book. Christianity is a religion of the individual. Repentance and faith are personal, and regeneration is an individual affair. Here is involved the whole matter of personal responsibility to God, personal service to Christ, and personal reward from Christ. Each person is separated from all other persons and institutions and brought into personal relation to God. In this contention, Baptists stand almost alone. It is wholly antagonistic to

the union effort which seeks to merge the individual into the group.

Sixth, here emerges the matter of proxy religion. Baptists contend that Christ alone can stand surety for us before God. Individualism makes it necessary for each one to believe for himself and to stand in the judgment for himself. Here again Baptists stand almost alone. They contend that none but believers should be baptized. Others believe in baptismal regeneration, which leads to the practice of infant sprinkling, which in turn rests in the belief that parents can believe for their children. This belief rests on two bases of regeneration—one, as a result of one's own faith in Christ, the other as a result of the faith of one's parents. Baptists have always and everywhere rejected this sponsorial religion. We insist that every soul has the right for himself to trust Christ for salvation and an equal right for himself to follow Christ in baptism. We are unalterably opposed to all practice of deputyship in religion and condemn it as the tyranny of one human soul over another. As we see it, all such practice is contrary to the plain teaching of the Word of God and makes impossible any organic union with those who engage in such practice.

Seventh, here, also, is a danger lest the marks of distinction between Christians and non-Christians be removed. There seems, in certain practices, to be a well-defined effort to wipe out all evidence of distinction between the church and the world. It is a subtle attack on our age-old contention for a regenerated church membership. If Baptists permit the removal of this bed-rock of our faith, if they allow the line of differentiation between the regenerated and the unregenerated to be wiped out, they will have lost their main battle. We must admit to church membership only those who give evidence of the new birth and must form no union with any denomination that follows the unscriptural practice of accepting unregenerated members.

(Continued next week)

QUESTIONS AND ANSWERS

Did Jonah remain three days and nights in the fish and live?

In answer to this question, will say that as we behold the beauties and grandeurs of this world; fragrant with the odor of flowers, musical with the songs of birds, resplendent with the glories of the earth, sea, and sky, and observe the sun and moon and stars in their journey through the heavens as they pass and repass each other without any trouble whatever, so far as we know, we come to the conclusion that all these things are not man made and become convinced that there is an all wise and all powerful Creator, Builder, and Supreme Ruler of the universe that we know as God. In regard to the question asked about Jonah will say that the same God who made it possible for a child to live nine months before birth without air, made it possible for Jonah to remain in the fish three days and nights without air.

Many people ask the question: "How was it possible for three men to be cast into the Fiery Furnace

and not be consumed or burned up?

The God who withholds the extreme heat of the sun and sends ice, hail, and snow instead and causes the temperature to drop sixty or more degrees below zero was able to withhold the heat of the fire from these men.

Quite a few people ask why Christian nations go to war with each other and manufacture implements of war and sell for the purpose of slaughtering thousands of innocent, helpless human beings.

Will say when we turn away from God and go into sin this is what we are promised: "Wars and rumors of wars, famines, pestilences, and earthquakes in divers places." Read all of the third chapter of Second Timothy and all of the twenty-fourth chapter of Matthew and you will get a very good answer to this question. After reading these two chapters and what you have learned from observation and experience it would appear that over half of the people of today are living practically the same way they were living in the days of Sodom and Gomorrah. At that time there wasn't ten righteous persons found in the whole city, which was destroyed by fire and brimstone.

It seems now we have only a form of godliness, and very little true religion. Just a very few people only, claim to believe that when they die they return to dust and will be unconscious throughout eternity; but the Bible doesn't teach that, but it does teach that there will be a resurrection of the righteous and unrighteous and made a Spiritual body and live again and will be called before the Judgment Bar of God to give an account of the deeds done in the body. Each one then will be assigned to their respective places in Heaven or Hell according to the life lived on earth, there to spend all time and eternity in joy and bliss, or torture and torment throughout the ages.

How do we know the Bible to be true? The Bible was written by men through inspiration from God around two thousand years ago. If we go back to seventy-five years ago we find most of these dear old people were strictly honest, but illiterate and uneducated. If we go back two thousand years, it would appear that we would find a larger per cent who were illiterate.

Yet at that time they told with wonderful accuracy numerous things that were to happen which is all being fulfilled as the years go by. They told us about the automobile, the airplane, the telephone, and the radio, in the book of Nahum. We read about the automobile as follows: "The chariot shall be with flaming torches in the day of his preparation, the chariots shall rage in the streets, they shall jostle one against the other in the Broadways, they shall seem like torches, they shall run like the lightning."

The automobile looks to us like a flaming torch coming down the street or highway at night, they run like the lightning compared to the ox-cart of fifty years ago, and they jostle one against the other in the broadways.

John W. Jones

Meridian, Miss.

B. S. U. WORK AT MISSISSIPPI SOUTHERN COLLEGE

We have just closed our winter quarter. The weather was the coldest ever experienced in South Mississippi. Many of our students had colds and a few had the flu; yet we kept the religious work on our campus glowing with warmth.

During the month of February our Y. W. A. girls had their weekly study course taught by our secretary, brother C. S. Moulder. They studied the book of Ephesians. Miss Christine Riser of Forest is president of our Y. W. A.

Since brother Moulder came to our campus, he has been teaching three hours per week or more a voluntary class about the Bible and our denominational work. This class manifested a great interest during the winter quarter. Mr. William Leggett is president of the voluntary band.

We are looking forward to a city and county wide enlargement campaign the first week in April. Seven or eight of our B. Y. P. U. workers here on the campus will be teaching in the city and nearby churches. We are looking forward to having the greatest B. T. U. enlargement campaign that we have ever had in the state of Mississippi. Miss Rhobia Taylor, B. S. U. secretary at M. S. C. W., will be director of our campaign here on the campus. Besides our local workers we are to have 35 or 40 teachers from over the state to come in our college, city and county to help us in our enlargement campaign. Mr. Wilds, our state B. T. U. secretary, is very much pleased with the efforts that are being manifested in putting on a county wide enlargement campaign. Miss Billie Evans and co-director, Mr. Sims, have done excellent work as directors of our B. Y. P. U. work here on the campus.

Our Life Service Band composed of twelve or fifteen members, led by Miss Edith Scott of Tylertown, has gone out in both white and colored churches and schools putting on excellent programs in the name of our Lord and Master. The Life Service Band has many invitations for the spring quarter.

We have had a few more good books added to our library during the winter quarter. Miss Marjorie Trith is our B. S. U. librarian.

Our B. S. U., led by our efficient president, Miss Mary Maude Thedford of Union Church, has done excellent work during the winter quarter in fostering all our Baptist units here on the campus and in our city churches. We are looking forward to our annual B. S. U. banquet which will be held in the early part of May. Many of our students are looking forward and signing up to do religious work over our state during the summer months. Some eight or ten of our students have signed up to go to Ridgecrest, North Carolina, in June.

Anna Kate Rollin, Reporter.

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